

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, February 20, 1992

Published Since 1877

## Baptists ship flour to aid Albanians

By Mike Creswell

BRUSSELS, Belgium (BP) — A united Baptist effort will send \$100,000 worth of flour to Albania during February to help the troubled country meet an urgent food shortage this winter as it struggles to recover from years of isolation under communism.

A team of Baptist leaders who visited Albania in January also won government permission to establish an office in Tirana, the capital, to coordinate future aid and ministry in the country of 3.2 million people.

They will assemble a list of needs and seek personnel and funds to meet them.

Baptist cooperation will be a key element of the plan. The Foreign Mission Board will give \$50,000, and \$25,000 each will come from the Canadian Baptist Federation and the Baptist World Alliance.

Currently emergency shipments of

flour are helping the impoverished country stay just a few days ahead of running completely out of bread, a staple food in Albania. Still locked into communist-style centralized production, the country needs 2,700 tons of wheat daily to produce bread.

Baptist agencies will send missionaries and volunteers to have a continuing presence in what was one of the most closed countries in Europe. The Foreign Mission Board has sought missionaries for Albania for more than two years, anticipating they could eventually serve there.

Until recently, Albanian leaders bragged they had "the world's most atheistic state." But anti-communist riots broke out in 1990, when the last statues of Lenin still standing in Eastern Europe were pulled down by mobs.

Creswell writes for FMB.

## Russian man meets Jesus during stay in Kentucky

By Jim Robinson

LA CENTER, Ky. (BP) — Pavel Tolmachev came to America to learn about agriculture but returned home last month with a Christian faith unknown to him before. Tolmachev became a Christian through the ministry of Oscar Church in La Center, Ky. He returned to Sverdlovsk, Russia, with plans to start a new Christian church in an area where none exists.

Tolmachev operates a 130-acre farm outside Sverdlovsk and supervises 100 other farmers in the region.

The Russian arrived in America last January to study U.S. farming operations. While visiting in western Kentucky, the 40-year-old agronomist was asked if he knew Jesus Christ.

"I have not met him yet," Tolmachev replied. "Where does he live?" Staying with the Bill Cooper family of La Center, Tolmachev came into contact with Max Gordon, a fellow farmer and deacon at Oscar Church. Gordon introduced his new friend to his pastor, Marty Brown, who began telling the visitor about his faith in God. Brown said Tolmachev found the idea of God bewildering at first. His concept of a god had been the Soviet government.

Members of Oscar Church obtained a Russian translation of the Bible and invited Tolmachev to attend services there. In the past seven months, the Russian farmer has read the Bible through eight times, Brown said.

After the church's Jan. 8 prayer

meeting, Tolmachev told the pastor he wanted to become a Christian. The bivocational pastor questioned him at length to be certain about the decision.

Tolmachev was baptized Jan. 19 at nearby Mt. Pleasant Church which was filled to capacity for the occasion.

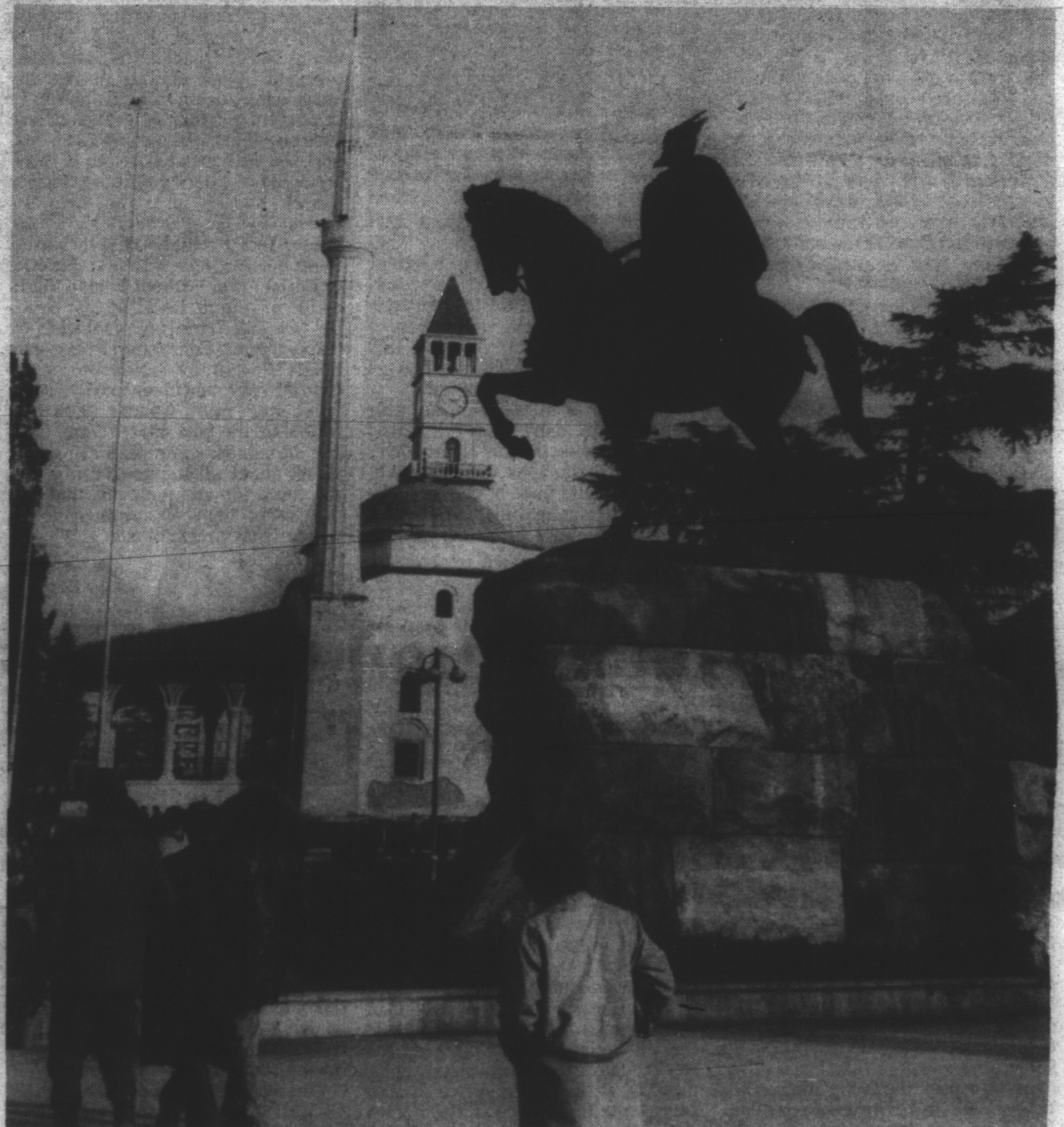
Earlier in January, Tolmachev had received a letter from Russian President Boris Yeltsin asking for his swift return home. His agricultural leadership skills are needed during the country's economic transition.

Kentucky Baptists sent Tolmachev back to his city of 1.5 million people with a copy of the "Jesus" film, several Russian Bibles, and a vision of planting a church. Tolmachev said he is excited about telling his countrymen what he learned in America. "A new life opened while I lived here," he said.

Robinson is a state correspondent for WESTERN RECORDER, Kentucky.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself, for better or for worse, as his portion; that, though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till.

— Ralph Waldo Emerson



**IMAGES OF THE PAST** — Rising in front of a mosque in Tirana, Albania's capital city, stands a statue of one of the country's national heroes before the days of communism. The mosque was one of the few places of worship left standing during the communist era and was reopened just last year. As the country emerges from years of communist mismanagement

and a recent revolution, food is in short supply. Southern Baptists are helping donate emergency flour that keeps the people just a few days ahead of running completely out of bread and anticipate sending missionaries into the country. (BP photo by Keith Parker)

## Birth and endurance of missions will highlight 1992 Birmingham meeting

The place: Kettering, England. The year: 1792. The event: the Baptist Missionary Society appoints William Carey as a missionary to India.

1792 marks the beginning of the modern mission movement. On April 28-29, 1992, at Samford University and Woman's Missionary Union, Birmingham, Ala., Southern Baptists will gather to observe this 200th anniversary and to look at the past and future of missions.

"World Missions: Two Centuries of Baptist Achievement," joint annual meeting theme of the Historical Commission, SBC, and the Southern Bap-

tist Historical Society, will feature speakers Leon McBeth, Carolyn Weatherford Crumpler, Justice Anderson, William O'Brien, Charles Chaney, and Eljee Bentley.

The two-day event will focus on the Baptist Missionary Society, changes in world mission work, the role of women in Baptist missions, personal and church responses to the foreign mission call, and the importance of continuing missions support.

Cohosted by Samford University and Woman's Missionary Union, the meeting will include a fellowship lun-

cheon, a tour of the WMU Building, a missions drama performed by students from Samford, and special video presentations by the Foreign Mission Board and the Baptist Missionary Society.

Discount hotel accommodations will be provided by the Mountain Brook Inn of Birmingham. Reduced airfares are available from American Airlines. For more information or to register for the meeting, write the Historical Commission, SBC, 901 Commerce St., Suite 400, Nashville, TN 37203-3630 or call (615) 244-0344.



## EDITOR'S NOTEBOOK

Guy Henderson

## Any hope for abused parents

Abused children we know! Is there such a thing as abused parents? This explosive issue of family relationships causes heart-wrenching problems draining the family physically, financially, and worst of all, emotionally. Fight or flight, flee or flow, seem to be the only alternatives and perhaps the only examples.

Like the cold from an arctic wind our souls are searing with the hurt. Anger, frustration, confusion, rejection, unappreciation, depression, and deep resentment grow in the darkness. A mother finds herself in constant battle with a teenage son. Poor grades, a poor attitude, little or no communication, and seemingly the slamming door is always the final word.

First the teenager speaks. "No action here, I'm going out," "I'm pregnant," "I quit school, I'm leaving home, I've been arrested, I'm old enough to do as I please..." and the list could be much longer. Guy Greenfield in *The Wounded Parent* says when the bombshell explodes, "a son or daughter has gone astray, don't panic." And don't pull up your drawbridge and refuse to face it. Seneca of old expressed it:

"Listen to me for a day — an hour — a moment!

Lest I expire in my terrible wilderness, my lonely silence!

O God, is there no one to listen?"

Now the parents speak: "After all we've done for you, and this is the thanks we get. You had everything and now it's gone, all our plans and dreams for you lie shattered. Where did we go wrong? How could you do this to us? What will our friends think (or neighborhood, kinsmen, church, etc.)? I'd rather die than see this happen."

What has been called a parent-child divorce is now in progress. Both desperately need each other but their way of reaching out is in strong words of accusation. The child, in effect, has rejected your lifestyle, your system of morality, your church, your love, and seemingly your God. The sun has set and the tears will flow tonight.

A number of able counselors give their advice: don't play the blame game, don't ride the guilt train, don't talk much, listen a lot, and above all, don't break the lines of communication. There is a healing process. The Great Physician is still in the healing

business. Ask God to heal the brokenness. Maintain your faith and draw near to the Lord. Seek to build up the "inner man" and "mount up with wings as an eagle." The husband and wife must support each other; let this experience cause you to draw strength from one another. Find a support group. You are not the first to face this problem. Your church or Sunday School class, close friends who believe in prayer, community groups where such problems are discussed, can support you with great strength in those trying days. Check your bookstore or church library for: *The Wounded Parent* by Guy Greenfield, Baker Press; *Your Prodigal Child* by James D. Kennedy, Nelson Press; *Making Children Mind Without Losing Yours* by Kevin Leman, Revell Press; *Growing Parent, Growing Children* by Wayne Grant, Convention Press; *The Single Parent* by Ginia W. Smith, Revell Press; and other family books.

Let your mind wander back and reflect on the best days. "Some days are diamonds, some days are gold." Think about all the good times, the joy, the pride and pleasure, and like the warm heat of summer, let it temper that arctic blast.



## A warm meeting on a cold evening

John McCall, head of the Mississippi College Bible Department, presided in his usual gracious manner at a dinner held at MC Feb. 11.

Many members of the Jackson area Baptist community gathered at MC for the Evangelism Lectures made possible by an anonymous donor. The group was heavily sprinkled with missionaries, a fact which was in itself a compliment to the school. The John Cobbs of Brazil, Glenn and Polly Morris of Thailand, and the Byron Harmons, resident missionaries who serve in Brazil, were there, and perhaps others I could not see.

Across the room I saw Norman O'Neal, who acquainted me with religious education over 40 years ago. The Howard Spells were not there, the first time for them to be absent in a long time.

Ray Frank Robbins, one of my New Testament professors at New Orleans Seminary a generation ago, who now teaches at MC, was also present.

Layman Harry Vickery, who has

done so much in fund raising for colleges in our state, greeted us.

Bernard Blackwell, so popular in the coaching world, sat relaxed, unworried about wins or losses, public relations, the P.A. system, or anything else which had concerned him for so long.

President Lewis Nobles introduced Earl Kelly, executive director emeritus of the Mississippi Baptist Convention Board, and missionary statesman, who spoke. Kelly entered MC 50 years ago this fall. He spoke in a warm and scholarly way of the history of evangelism and the European-English background in the American development of evangelism.

We were introduced anew to Martin Luther, John Knox, Hugh Latimer, and John Wesley. Wesley preached for 50 years, some 43,000 sermons "without the benefit of one seminar on ministerial burnout," according to Kelly.

George Whitfield came from England to preach in the Colonies and even without a public address system was heard by 30,000 at one time. So many unsaved people had joined the churches that Whitfield said the "congregations were dead because dead men preached to them." The first great spiritual awakening was aborning.

We were surrounded by Christian friends while scholars of the last half-century looked over our shoulders in the Hall of Fame room. Scholarship and evangelism — the group felt comfortable with these! It was a good feeling. The light of Christian education still shines brightly.

— GH

## Prayer is foundation of FMB's Green Alert mission strategy

By David Williard

RICHMOND, Va. (BP) — Make prayer the exclusive strategy for the first year of "Green Alert." A missionary reportedly made that recommendation at the first meeting of the Southern Baptist Foreign Mission Board's Green Alert strategy team last October.

One can imagine subsequent discussion: "Just prayer? Nothing else? Surely we should attempt to do something else."

In retrospect, the group adopted additional goals in its effort to help Soviet Baptists take advantage of unprecedented openness in republics formerly composing the Soviet Union — the board's first official Green Alert. But prayer, as witnessed by the New Year's Eve international day of prayer and the subsequent year-long Green Alert prayer effort, remained foundational.

Although missionaries always have relied on the intercession of Southern Baptists, it seems prayer has received increased emphasis in recent years. Some missions administrators trace it to 1980 when R. Keith Parks, as new president of the Foreign Mission Board, set intercessory prayer as the highest priority for foreign missions.

Shortly thereafter an intercessory prayer office was created, called the

international prayer strategy office since 1987. On an individual basis, missionaries increasingly are scrambling to extend their own private networks of prayer support.

Indeed, prayer, as suggested by the Green Alert team's action, is recognized as the one missions strategy upon which all other strategies depend.

"Prayer is the only strategy that reaches into all 252 countries of the world," says Minette Drumwright, director of the prayer office. It also represents the source of the FMB's greatest power: access to divine intervention.

The mechanism by which prayer works is not known but Southern Baptists, by faith, affirm its power. "Prayer releases God's power into lives and situations," Drumwright says. "I believe that this is God's plan for doing his work."

She cites two primary principles of intercessory prayer:

— "It needs to be specific" — the more specific the request, the more focused the response.

— "It needs to be united" — the power of prayer is greater when many are interceding with the same request.

Mobilizing Southern Baptists and overseas Baptists in deeper prayer involvement with foreign missions and

world evangelization is the purpose of the board's prayer office. Currently, specific requests for prayer submitted by missionaries on the field are circulated through the newsletter "Global PrayerGram" to more than 25,000 individuals each month. Another 12,000 to 13,000 Southern Baptist calls each month are made to the board's PrayerLine, 1-800-395-PRAY, a figure that climbed as high as 21,000 during the Persian Gulf War.

This article first appeared in *THE COMMISSION*, monthly journal of the Foreign Mission Board. Williard is assistant editor of the magazine.

## Don't overlook the Home Mission Board

- Last year the HMB received 79,832 calls on the Intercessory Prayer Line.
- The Annie Armstrong Easter Offering goal is \$41 million.
- There are 4,573 mission personnel working in all 50 states plus Puerto Rico, American Samoa, the Virgin Islands, and Canada.
- There are now 600 Korean Baptist churches in the U.S., and a new one is begun each week.
- The SBC has approximately 3,000 Spanish-speaking churches.
- Jews are the largest non-Christian group in America, numbering over 5 million. Islam may replace Judaism as the largest group by the year 2000.
- There is a mission field with 174 million lost people. They call it "America."

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## FMB meeting roundup: trustees set up talks

By Robert O'Brien

RICHMOND, Va. (BP) — Foreign Mission Board trustees voted Feb. 12 to hold a spiritual retreat with board president R. Keith Parks, allocated funds for theological education in Eastern Europe, and named a committee to work on relationships with European Baptists.

In other action, trustees approved \$3.85 million, including \$1 million for Bibles and other materials, as the initial installment of their "Green Alert" initiative in the republics of the former Soviet Union.

They also elected Bill Goff, a 20-year veteran of missions in Venezuela, as area director for mission work in Spanish South America; named a writer and editor for a book on the mission board's 150-year history; and appointed 17 missionaries.

The new appointments bring the mission force to 3,926 in 122 countries, with work extending into several other nations.

The trustee retreat with Parks and board staff of his choosing is set for March 19-20 in a Dallas-Fort Worth area hotel, shortly before the trustees hold their April 6-8 meeting in Clemson, S.C. At the retreat they will try to resolve the cloudy question of Parks' tenure — as well as questions Parks and some trustees have asked

about willingness for mutual cooperation.

Trustees decided on the retreat for dialogue and prayer after Parks, in an address Feb. 12, asked them either to resolve whether his tenure would last through the 1995 date he had requested or to "move as quickly as possible to change leadership."

Parks asked trustees to respond to his request the same day to "lay to rest many anxieties" or at most no later than the April meeting.

During the ensuing discussion, some trustees agreed they must act immediately to assure Southern Baptists of their support for Parks and missions. Others argued for a delay so Parks, who had expressed strong disagreement with some trustee actions, could address his own willingness to work cooperatively with them.

In other action, trustees divided the \$365,000 they had redirected in October to theological education in Eastern Europe among eight seminaries in that area. The funds originally were budgeted for the international Baptist Theological Seminary in Ruschlikon, Switzerland.

The money was divided among seminaries in Bulgaria, \$100,000; Estonia, \$50,000; the Ukraine, \$50,000

in Kiev and \$50,000 in Odessa; Russia, \$50,000; Latvia, \$45,000; and Romania, \$10,000 in Bucharest and \$10,000 in Oradea. The work in Oradea received an earlier \$50,000 from the board for construction of the Second Baptist Church, which sponsors the seminary there.

The committee to work on relationships with European Baptists will respond to an invitation from the European Baptist Federation to explore relationships in the wake of the trustees' vote to defund the Ruschlikon seminary. It will meet with European Baptist leaders in Europe, with the place and date to be determined.

Trustee committee members are Steve Hardy of North Carolina, John Simms of Virginia, Hoyt Savage of Nevada, John Jackson of California, Joel Gregory of Texas, and Pat Bullock of Texas. The committee also includes Parks and Winston Crawley, interim vice president for Europe, the Middle East, and North Africa.

In other matters: — Trustees heard a report that Parks and interim Europe vice president Crawley will report to the board in April about their discussions with Ruschlikon seminary president John David Hopper about fund-raising in (See **ROUNDUP** on page 8)



**READY TO LEAD** — Morris Chapman, as the new president-treasurer of the Southern Baptist Executive Committee, will bring vision, administrative skill, and a compassionate heart to one of the most influential positions in the convention, according to the search committee that recommended his Feb. 17 election to the job. The Executive Committee he will lead allocates more than \$140 million in Cooperative Program mission and ministry funds given by Southern Baptists across the country and it acts in behalf of Baptists between annual convention meetings. Chapman, shown here addressing the 1991 Southern Baptist Convention, is completing his second one-year term as convention president and will assume his new post after presiding over this year's June 9-11 meeting in Indianapolis. He has been pastor of First Church, Wichita Falls, Texas, since 1979. (BP photo by Mark Sandlin)

## Morris Chapman elected

The SBC Executive Committee unanimously elected Morris Chapman as president-treasurer of the Executive Committee. Meeting Feb. 17-18 in Nashville the committee selected Chapman, 51, to begin his duties following the annual meeting of the Southern Baptist Convention in Indianapolis in mid June. Chapman is pastor of First Church, Wichita Falls, Texas, and will be concluding his second year as SBC president.

Chapman has visited many mission

fields and travelled broadly supporting SBC causes.

The new president-treasurer will administer a \$140 million dollar budget and work with the powerful Executive Committee.

Chapman is a Kosciusko native and a graduate of Mississippi College and Southwestern Seminary.

More on other actions of the Executive Committee in next week's edition.

## Hewett says missionaries responding to CBF offer

ASHEVILLE, N.C. (ABP) — "Scores" of dissatisfied Southern Baptist missionaries around the world have contacted the Cooperative Baptist Fellowship asking if they can "switch over" to Fellowship sponsorship and support, according to moderator John Hewett.

"I get letters and phone calls every day from missionaries sick to death of what the Foreign Mission Board trustees are doing," said Hewett, pastor of First Church of Asheville, N.C. "Their morale is at rock bottom."

The Fellowship's coordinating council voted Jan. 11 to offer employment to missionaries in Europe after the FMB's top two administrators for the region left in protest of recent trustee actions.

The Foreign Mission Board has 3,926 missionaries working in 122 countries. One missionary couple in Romania already has resigned over FMB policy in Europe. A spokeswoman for the FMB said no others are known to be leaving because of the Fellowship's offer.

Those who have contacted the Fellowship "are not 'liberals' who deny the Scriptures," Hewett said. "They are God-called Christian ministers, servants who have dedicated their very lives to incarnational evangelism and missions a long way from home."

"I expect increasing numbers of missionaries currently on furlough to

remain in the States instead of returning to the field, assuming the FMB trustees would even allow them to," Hewett said.

Hewett and some members of the Fellowship's missions committee, the global missions ministry group, met in Richmond recently with the two departing administrators — Isam Ballenger, FMB vice president for Europe, the Middle East, and North Africa, and Keith Parker, area director for Europe. The pair announced Jan. 7 they would take early retirement.

Hewett said the Fellowship group sought advice from the two men on how to minister "in Europe." "We discussed the possibility that they might wish to be employed by the Fellowship," Hewett added, "but we weren't there to talk employment. We were there to discuss strategy."

In January, the Fellowship received \$732,000 in contributions, about twice the monthly average for 1991. Hewett said the year-to-date total as of Feb. 10 was about \$1 million.

The Fellowship brought in \$4.5 million in 1991, but about three-fourths of that was channelled to traditional Baptist agencies and not the Fellowship's own efforts. Fellowship leaders concede the group will need to generate a massive increase in funding in order to make good on its promise to pick up dissatisfied FMB missionaries in Europe.

## FMB trustees postpone making decision on Keith Parks' future

By Robert Dilday

RICHMOND, Va. (ABP) — Whether or not Keith Parks will continue as president of the Foreign Mission Board may depend on the outcome of a "spiritual retreat" planned for FMB trustees and selected staff members March 19-20 at the Dallas-Fort Worth airport.

After delaying a vote of confidence on Parks Feb. 12, trustees agreed to hold the retreat in response to Parks' request that they resolve lingering questions about how long he will continue to serve as president, a topic widely discussed across the Southern Baptist Convention since at least last summer.

"The question I believe missionaries, staff, and Southern Baptists deserve to have answered is: 'What will be the tenure of the current president?'" he told trustees on the last day of their Feb. 10-12 meeting.

Parks also warned that Southern Baptists' 12-year theological and political conflict has "brought change and crisis to our world mission program" and that the resulting distrust

"is contributing to an erosion of sound management (at the FMB) that is reaching critical proportions."

He said settling the issue of his tenure immediately would "resolve many problems and lay to rest many anxieties." But he added he is willing to wait for an answer until the board's April 8-10 meeting if earlier resolution "does not seem feasible nor wise."

The retreat proposal was approved in place of an affirmation of Parks recommended by Jack Bledsoe of Fordyce, Ark. "We (the board) are in deep water and we've got to decide if we're going to sink or swim..." Bledsoe warned. He urged trustees to "go on record assuring the president of our prayerful, personal, and combined support of his leadership through the time of tenure he has outlined..."

Last August Parks, who turns 65 in October, told trustees he felt God wanted him to remain as president through 1995 to maintain stability during a period of unusual missions opportunities offered by changes in

Eastern Europe and the disintegration of the former Soviet Union. He also presented a plan of renewed missions emphases to take advantage of the new opportunities.

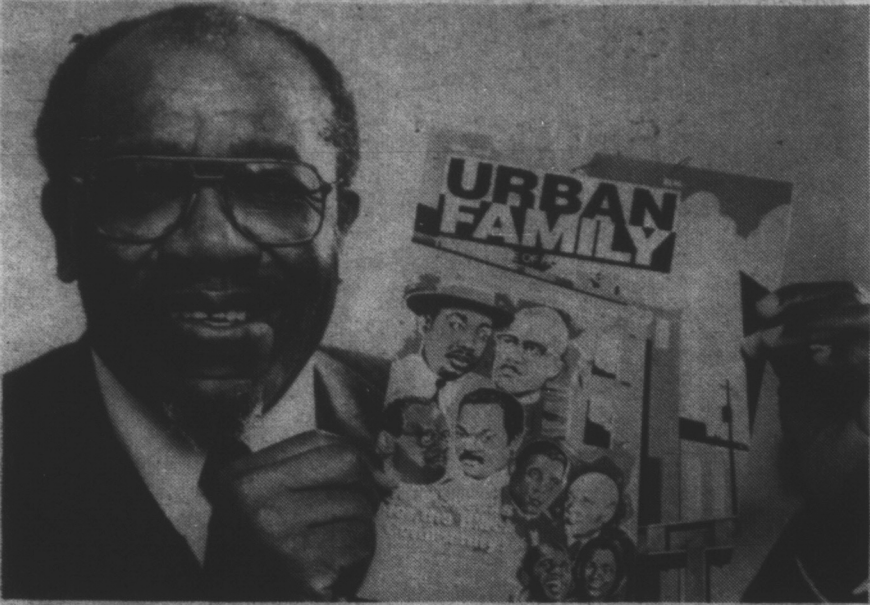
But some trustees, disturbed by increased tension between Parks and the board over missions philosophy, have suggested Parks should leave earlier, perhaps by October.

Bill Hall of Danville, Ky., moved to replace Bledsoe's motion with a substitute delaying response to Parks' question until the board's April 6-8 meeting. Trustees accepted a suggestion from Mike Goodwin of Festus, Mo., to modify Hall's substitute motion and hold a retreat prior to the April meeting. Any decision made during the retreat likely would be ratified in April.

"We need a format and a time that will allow us to get together for one reason, one purpose, one single agenda," said Goodwin, referring to Parks' relationship to the board. "The question put before us deserves that opportunity."

(See **PARKS** on page 5)





John Perkins introduces Urban Family magazine. (Photo by J. D. Schwalm, The Clarion-Ledger).

## Urban Family magazine:

*"A voice of hope and progress . . . for building strong families"*

Black murders black. This has become a daily occurrence in Jackson and in other cities across the nation.

"It is the 11th hour for the black community," said John Perkins, founder of Voice of Calvary Ministries in Jackson. "It is time for black people to take responsibility for their own lives, the lives of their children, and the lives of the community."

Perkins said there is no Christian voice out there in the urban areas among blacks. Hence he is launching a quality national magazine, Urban Family, a magazine to address the needs of blacks in the city. "There are other magazines for blacks," he said, "but none from a Christian standpoint, that stress responsibility and moral character. The black community 25 years ago had religious values. That is gone now from the urban inner city community. Young people growing up there now have had no religious training."

The new magazine was introduced during a kick-off breakfast Feb. 7 at Frank's Restaurant in Jackson. Its headquarters will be in Jackson, with Perkins' son, Spencer, as editor. Layout and editing are to be done in Jackson, with publishing in Pasadena, Calif., where Perkins lives. Subscription price for the quarterly is \$10 a year. In addition to a regular group of staff writers, freelance articles and photographs that meet the needs will

be accepted.

Though written with blacks in mind, Urban Family will also be of interest to whites who have a concern for urban America, Perkins said. "It is a mission problem for all people and the whole church to carry the gospel to every creature."

The magazine's logo is black on white or white on black. "Whites and blacks have to work together," Perkins said. "We can learn from each other, if we learn to know each other better — what we are thinking."

On the inside cover of the first issue, he has written, "This magazine will focus on building up the urban family. It will be a voice of hope and progress, dedicated to building strong families; developing youth into hard-working citizens with high aspirations; taking back communities from gangs and drug pushers; and encouraging racial reconciliation. We seek to build indigenous leadership with solid moral and spiritual values who do not use race as a badge of privilege nor as a noose of inferiority. We see this magazine as a mission, as a way to reach and develop people in the urban community."

To subscribe to Urban Family, or to submit articles or photos, write Spencer Perkins at 1831 Robinson St., Jackson, MS 39209 or call him at 354-1563.

# Voice of Calvary founder begins outreach to those seeking love

By Anne W. McWilliams

"I think those responsible for all this crime today — a lot of the people — are trying to find love, and meaning in life, and they haven't found it." This is the opinion of John Perkins, founder and president emeritus of Voice of Calvary Ministries in Jackson.

Perkins, a black and a "third grade drop-out" from Newhebron, Miss., has since the '60s been active in community development from a Christian perspective. The holder of three honorary doctorates, he has become internationally known as an author and speaker and has lectured at such places as Harvard, Oxford, and the University of Berlin. His latest venture is the introduction of a new magazine, Urban Family, which will focus on building up the urban family. In the first issue, he asks that readers (especially blacks, but certainly not excluding whites) "reach out and help someone else along," — some young person in the inner city who needs love and encouragement.

Perkins himself knows what it means to carry the weight of a need for love. It was not until he returned from the Korean War that he became a Christian. Until then his family background had been anti-religious. Though he had met his wife, Vera Mae, at Pleasant Hill Baptist Church in Mississippi, he admits he was there "for the socializing and not for worship."

After the war, Perkins' little boy, Spencer, was attending a Good News Club (or Child Evangelism Fellowship) and invited his dad to Sunday School. This was in California, where Perkins had moved at age 17.

Perkins' visit to Sunday School led to his desire to study the Bible for himself. "The Word of God really got through to me," he recalls. "For the first time, I was able to see that God loved me." Galatians 2:20 brought this truth home to him: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

"I was looking for that kind of love," he said on a recent trip to Jackson to launch the new magazine. "I had a drive to do things that would make me acceptable. In the Mississippi of that day, I was nobody. I was one not worthy of love. I was a nigger."

During his childhood in Lawrence County of the '30s and '40s, his family made a meager living as sharecroppers in the cotton fields and as sellers of bootleg whiskey. His mother died of pellagra when he was less than a year

old; then he went to live with his Grandma Perkins, who was so busy rearing a whole bunch of cousins that she had little time for each individual.

His first memory of seeing his father is when he was four: "He held me in his arms and said to me, 'I love you!'" It was so wonderful to him to have someone of his own who expressed love for him, he said later, it was a wonder he slept any that night at all. But next morning his father left again. When the boy tried to follow, the dad would switch him and tell him to go back. Even that John didn't mind so much because it showed his daddy cared and that there was a relationship between them.

All his life then, he searched for love, until at last in God he found it. After he discovered Galatians 2:20, he heard a sermon on Romans 3:23: "The wages of sin is death." Later, in his life story, Let Justice Roll Down, he wrote, "My sin was against a holy God who loved me, who had already paid for my sins. I was sinning in the face of his love. I didn't want to sin any more. God for a black man? Yes, this black man. Me. That morning I said yes to Jesus Christ."

"Emotional rebellion has always been a part of me," he said, "rebellion against mediocrity, against things that are not right. I welcomed the civil rights movement. I was 'born to rebel' against the status quo."

A Baptist church in California licensed him to preach the gospel. He began his ministry in Mendenhall in 1961 as Mendenhall Ministries, when he saw the need to address the needs of the black community. Later he branched out to Voice of Calvary Ministries in Jackson and Harambee Christian Family Center in Pasadena, Calif.

Now he is also active in Christian Community Development Association, "a national organization of grassroots people — parents, teachers, businessmen, and community developers from 100 organizations in 25 states who share a burden to bring God's love to the inner cities of America."

Through the John Perkins Foundation he offers college scholarships so that young people can acquire skills they need for development in their own communities.

He said he plans to retire before long and return to Jackson to live. Of his eight children, three live in Mississippi and five in California.

"My idea of fun," he said, "is to accept a challenge. I can get excited about little ideas, little challenges.

There is a certain joy that comes in taking a risk, and putting your energy behind it. That is stimulating to me."

He said he believes that people with lives full of enthusiasm and joy won't have as many colds and minor illnesses as folks who don't understand what life is all about. Those who know no real meaning in life and have nothing to fill their time will let sickness rule them.

He continued, "One's success has to do with one's ability to harness energy and to use it. My energy must be directed and I must see achievement. Lack of responsibility in people bothers me. Some say my failure is that I will give up on people before I give up on my projects. If I have a vision and other people don't pick up on it and go with me as fast as I would like, I am prone to go around them rather than wait."

The toughest time in his life? "When I was almost beaten to death in the Brandon jail. It was the darkest day of my life. I came to grips with biblical truth."

In Let Justice Roll Down, one of seven books he has written, he told the story of that 1970 jail encounter: A group of black college students were arrested following an alleged traffic violation. This was following their march in Mendenhall connected with a boycott. Someone called John Perkins to see if he could come to the jail and obtain their release. When he arrived, he writes in his book, he was kept overnight and during that time was tortured and beaten into unconsciousness more than once.

Legal appeals that followed this and another jailing left him with ulcers and despair. Then after surgery to have part of his stomach removed, he remembers: "The Spirit of God worked on me while I lay in that bed . . . His enemies hated, but Jesus forgave. I couldn't get away from that . . ."

"Because of Christ, God himself met me and healed my heart and mind with love . . ."

"The problem is spiritual: black or white, we all need to be born again."

"It's a profound, mysterious truth — Jesus' concept of love overpowering hate. I may not see its victory in my lifetime. But I know it's true. I know it's true, because it happened to me. On that bed, full of bruises and stitches — God made it true in me."

A verse which he refers to often — Nahum 1:7 — he said, is (not surprisingly) another that speaks of God's love: "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him."

## Virginia conservative group urges seminary to fire professor

By Herb Hollinger

DANVILLE, Va. (BP) — A group of conservative Southern Baptists in Virginia have called for the firing of a Southern Seminary professor for "arrogant misuse of her position."

Molly T. Marshall, the seminary's first tenured female professor, was the Staley Lecturer at Averett College in Danville, Va., Jan. 27-28.

The addresses by the associate professor of theology, as reported in a local newspaper, drew criticism for what was cited as "contempt for the Gospel of the Christian faith."

Austin E. Jones Sr., a retired real estate broker in Blairs, Va., and spokesman for the group Concerned Baptist Laymen, said a letter was sent to Virginia members of the seminary's board of trustees following Marshall's visit to Averett last month.

However, officials from Southern Seminary in Louisville, Ky., and Averett College were adamant in their displeasure both in what the Danville newspaper reported and the method the conservative group is using in attacking Marshall.

"This is a hatchet job of the first order by an individual who was not even present at the lectures and based on faulty newspaper reporting of those lectures," Larry McSwain, SBTS provost, told Baptist Press.

"There is no room in the gospel, especially according to Matt. 18:15 and following, for a follower of Jesus Christ to make public accusations that are grossly inaccurate, without even an attempt at face-to-face conversation."

Frank R. Campbell, president of

Averett, told Baptist Press he was not present for Marshall's lectures but reports from staff who were there indicated nothing faintly resembling the article in the paper.

The Danville-based conservative group "urgently requested" the removal of Marshall. The group cited the speech by Marshall as reported in the local newspaper, Danville Register and Bee, Jan. 29.

Concerned Baptist Laymen was formed, Austin said, as an informal group "to answer continuous charges by the liberal-moderate minority groups in the (Southern Baptist) Convention who refuse to accept majority rule." Until Marshall's addresses, Concerned Baptist Laymen was an "informal" group of about a dozen men, Jones said, "but that speech

crystallized us."

In the group's letter to the three Virginia trustees — Frank Caffey of Martinsville; Tim Piland of Suffolk; and Julian Pentecost of Richmond — Marshall was charged with grossly misusing "the powers of the position of professor of theology and by so doing has violated the trust of Southern Baptist Seminary and 15 million Baptist people."

"She has used this position of trust as a platform from which to express her radical feminist views. The statements she made at Averett College are not only a violation of her responsibilities to the Baptist people, but are an open affront to the very foundations of our Christian faith," the group said in its letter, provided to

Baptist Press by Jones.

The group charged Marshall with claiming Christianity has been an insult to women.

"The Gospel has not been good to many women," the group quoted Marshall as telling the Averett faculty and students.

The newspaper quoted Marshall as disturbed that the supreme power of the universe is assigned a sexual identity. Not only is it a "deformed image of God," the paper quoted Marshall, but "the dignity and equality of women is at stake."

Marshall also called for the church to abandon gender-exclusive language about God, according to the newspaper account.

Hollinger is director of BP.



## Languages with the Scriptures

A summary, by geographical area and type of publication, of the number of different languages and dialects in which publication of at least one book of the Bible ("Portions") had been registered as of Dec. 31, 1991. Many different publishers produced the Scriptures listed. This report is from American Bible Society.

Continent or Region	Portions	Testaments	Bibles	Totals
Africa	226	219	121	566
Asia	225	166	99	490
Australia/New Zealand/ Pacific Is.	157	138	26	321
Europe	103	25	59	187
North America	43	20	7	70
Mexico/Caribbean Is./Central & South America	142	190	9	341
Constructed Languages	2	0	1	3
<b>TOTALS</b>	<b>898</b>	<b>758</b>	<b>322</b>	<b>1,978</b>

NOTE: In comparing Portion and New Testament figures with those of previous years, remember that the Portion figures will change when a language in that column receives a New Testament, as will the New Testament figures when the Bible is published.

## McCaleb joins Church Music

Jimmy McCaleb is the new contract consultant for the Church Music Department of the Mississippi Baptist Convention Board.



McCaleb  
Star Church,  
Florence. Previously, he was music director at Southside Church in

He will serve as small church and associational consultant, replacing Danny Jones who has joined the staff of the Baptist Sunday School Board.

McCaleb is also part time minister of music at Day Star Church,

Jackson, and was a Mission Service Corps coordinator in recruiting ministers of music for volunteer service.

A graduate of Mississippi College, McCaleb earned bachelor of sacred music and the master of religious education degrees from Southwestern Seminary, and the master of music education degree from USM.

He served 20 years in the U.S. Air Force, working as part time music director in churches near his duty stations. These included congregations in Saudi Arabia, Japan, and Vietnam.

McCaleb's wife is Ashley McCaleb, a consultant in the Mississippi Woman's Missionary Union.

## Southern trustees end dispute with two professors, not third

By Marv Knox

LOUISVILLE, Ky. (ABP) — Trustees of Southern Seminary reportedly closed the door on several years of controversy for two professors, but they apparently left it ajar for a third.

Meeting in Louisville two weeks ago, the trustees' academic personnel committee issued warnings but "brought to a conclusion several years of continuing concern related to certain writings" of Glenn Hinson, church history professor, and Molly Marshall, associate theology professor, according to a joint statement by President Roy Honeycutt and trustee chairman Wayne Allen, a pastor from Cordova, Tenn.

Undetermined, however, is the fate of Paul Simmons, professor of ethics.

The trio of teachers have been criticized by trustees who have claimed their work is outside the mainstream of Baptist thought. The charges against Hinson and Marshall have been led by John Michael, a businessman from Louisville; the claims against Simmons have been leveled by David Miller, an associational director of missions from Heber Springs, Ark.

"The academic personnel committee reported that it had instructed

President Honeycutt to 'warn the professors that if in the future one should teach the positions which someone interpreted them to have expressed, he or she might be in violation of the Abstract of Principles (the seminary's governing document) and thus be in jeopardy of dismissal,' " the statement said.

"We are encouraged by the trustees' careful resolution of this important and sensitive matter," it added. "We are grateful that the action taken satisfies the concerns raised without constituting a punitive action against the two faculty members."

"I am hopeful that the action of the trustees will give me the freedom to pursue my vocation as an equipper of ministers," Marshall noted. "And I am counting on our trustees to make sure the issues of concern are closed."

"I'm not going to be hounded for things I wrote way back there," said Hinson, who is on sabbatical leave in Oxford, England. "I don't have to worry about that being brought up."

"On the other hand, what is it that you do when you teach? Someone asks you a question and honestly you have to answer in response to that."

"Some student reports that to John Michael, and he's on your back again. To me, it does not take away the threat

even of things of the past."

Hinson interpreted the warning as saying, "If you say something that gets these people upset again, then your job is in jeopardy."

"A great part of the absolutist approach is trying to intimidate — having things hang over people. This is what the fundamentalists used, just like the communists used. It makes everybody afraid to speak or write. It basically is intimidation."

Michael, the trustee who had issued criticism of the professors, said the cases are closed.

The status of Simmons was harder to determine.

Simmons said he was told that Honeycutt's report to the personnel committee, which stated "there were no grounds for dismissing me," was not accepted.

"The committee said: 'We don't accept that at this stage. We're going to receive that as information and try and get further counsel on it,' " explained Simmons.

Seminary Provost Larry McSwain said of Simmons: "There is no change in his status at this time. The trustees have taken no action relative to Paul Simmons at this time."

Knox is editor, Kentucky WESTERN RECORDER.

## PARKS

From page 3

Only about eight trustees voted against postponement.

While he indicated he would have preferred settling the tenure question this month, Parks appeared resigned to the schedule adopted by the board.

"I hope we can get a definitive answer by April," he told ABP. "I had hoped that after the affirmation and positive events on Monday they could have felt free to affirm me today. It kind of delays things for a couple of months."

Parks' unexpected challenge Feb. 12 came two days after he and trustees appeared to have defused several months of speculation that the board would speed up his retirement or even fire him.

Trustees have generally affirmed Parks' leadership since he announced in August his intention to stay on until 1995. But few have publicly endorsed his request to remain until 1995. An interim report in December from a subcommittee charged with recommending a response to Parks' August announcement expressed enthusiasm for the missions emphasis but stressed that no one person was indispensable in implementing it. That response renewed questions that trustees might not permit him to remain.

The president's tenure was rendered more precarious when he opposed the defunding last October of the Baptist Theological Seminary at Ruschlikon, Switzerland, and by his presence at a Jan. 7 news conference in which two top staff members announced their early retirements to protest trustee actions.

Frank criticisms by Isam Ballenger, vice president for Europe, the Middle East, and North Africa, and Keith Parker, area director for Europe, outraged some trustees, who scheduled an unusual board meeting to discuss the matter with Parks Feb. 10, at the outset of this month's regular board session.

Normally trustees conduct business in committees for two days before convening as a full board. But trustees

said they didn't want to wait to ask Parks why he permitted the news conference to be held at the FMB's headquarters and why he did not respond to the retiring staffers' allegations against trustees.

However, Parks and trustees avoided a showdown at the Feb. 10 meeting and at a closed meeting of the chairman's council which preceded it.

Instead, the board affirmed a list of seven missions principles long held by the board and stated its willingness to work with the president. Several trustees described the development as a "miracle" and an answer to prayer.

But in committee sessions the next day, other trustees continued to express anger at Parks' handling of the news conference. The board's communications committee formed a panel of trustees and staff to recommend procedures for calling press conferences.

In the board's strategy committee, the president reportedly asked for clarification of his status. After candid discussion, the committee adopted no specific reply, simply asking the subcommittee examining Parks' August statement to continue its work for an indefinite period.

The additional delay may have sparked Parks' decision to put the question in a more public setting the next morning. The missions leader told ABP he had asked for an answer last August, discussed it with trustees in October, and raised the question once more in committee this week.

"I just felt everybody seems to be in such uncertainty that in all fairness it needed to be said," said Parks, who told trustees he did not complete the statement until late the previous night.

In his statement, Parks assured trustees that by seeking clarification, "I am not asking for a vote of confidence nor affirmation nor agreement nor blanket approval to whatever I do or say. I am simply asking if I have the option of exerting positive leadership and trying to fulfill the vision I believe God gave me until 1995."

"If not, then I urge the board to move as quickly as possible to change

leadership. If so, then I pledge myself to work as harmoniously as possible with trustees in applying those seven (missions strategy) principles you affirmed unanimously . . ."

Parks told trustees that some of their recent actions — apparently including the defunding of Ruschlikon seminary last year because of alleged liberal teaching — had led him to "regrettably, sadly" acknowledge that the SBC conflict "has brought change and crisis to our world mission program."

"For the 12 years I have been in this role we have prayed and struggled to keep our agenda on the kind of missions entrusted to us by Southern Baptists," he said. "But a drastic shift is apparently now taking shape."

The shift is based partly on "serious misperceptions," he said. "Some trustees have alleged that there are missionaries and staff who are 'neo-orthodox' and do not believe the Bible . . . In my 46 years of preaching, no one has ever accused me of not believing the Bible. The missionaries, staff, and our international Baptist partners believe, live, and preach God's Word, as much as any of their critics."

Changes have also occurred in the "indigenous principle," which he called "central" to the board's missions philosophy.

"That (principle) means we seek to remove our American, Southern Baptist culture, present the simple gospel, and watch the Holy Spirit develop churches and conventions that are 'at home' in their country . . . Our relationship with other Baptist bodies can never be an attempt to just extend our own American churches or convention nor an effort to dictate belief and practice."

"It appears to me that a shift has occurred when this board is expecting theological conformity from those who receive Southern Baptist money," he continued. "I am as concerned about correct biblical belief as anyone is, but to use money to produce it is not the biblical nor Baptist way."

Parks also cited a "basic lack of trust in me and many of the staff and missionaries."

"Some trustees have indicated this lack of trust in me has roots in my resistance to identifying with one faction of the controversy . . . I am convinced that taking sides would have done great harm to mission support."

"Nor could I conscientiously support only one side because I believe we need both sides."

He also noted that "this is not, as has been charged, a controversy between one group that believes the Bible and one that does not. That is an absolute falsehood."

The mistrust "in the administrative staff is contributing to an erosion of sound management" and has resulted in "violations of several elements in the trustee manual," he added. In defiance of board guidelines, trustees are bypassing the president to deal directly with staff and missionaries, he charged.

"This administrative staff cannot function properly under these circumstances," he said.

Parks reminded trustees of new ministry opportunities overseas and the "brief window" of three to five years in which the board can take maximum advantage of them.

"We need strong, certain leadership to get us through this period," he said. "We can establish some spiritual outposts while the opportunities exist. Then, these spiritual communities could function and expand while we diverted time and energy necessary to change leadership."

However, he said "maintaining present leadership in an uncertain role would be worse" than selecting a new president in the midst of unusual overseas opportunities. He then urged the board to resolve the questions surrounding his tenure.

Trustees who opposed the call for a retreat also wanted to resolve the issue immediately and appeared to favor retaining Parks through 1995.

"We've got to make a decision now," said Franklin Hall of Yorktown, Va., during discussion of a delayed response. "Either he (Parks) is God's man for this hour or he's not . . . The board is in limbo, the staff is in limbo. I don't see how he operates . . . Keith Parks is God's

man in my mind and I'm ready to settle it."

But John Simms of Salem, Va., who expressed sympathy for Bledsoe's motion, noted, "It has become obvious that if we speak today we will speak before all minds are decided."

Missions causes could be harmed if a vote to affirm Parks simply papered over continuing trustee anger, Simms said, while a sharply divided vote could diminish missions support.

Other trustees asked — and trustee chairman Bill Hancock of Louisville, Ky., agreed — that the March retreat be closed to all but board members. Bill Sutton of McAllen, Texas, urged the meeting to be held outside Richmond to avoid coverage by the city's newspaper reporters.

Trustees frequently criticize reports of their meetings carried by Richmond's two newspapers.

In his statement, Parks acknowledged trustee concerns that he had not affirmed their leadership as they have affirmed his in the past. "I do not offer praise as much as I should," he said. "I so abhor hypocrisy that I never want even to appear to be insincere or manipulative."

But, he told them, "I appreciate the time and energy you give to this task and the sacrifice you make to participate . . . I recognize with regret that you as trustees have been caricatured with prejudicial images by some on occasion. That is not right."

Following Parks' comments, however, trustee Terry Harper of Colonial Heights, Va., asked Parks if he was affirming only the trustees' hard work and not the trustees themselves. He added: "I have not heard you say you have a willingness to be led by trustees."

Parks replied his statement was intended to mean "I affirm you in your roles as trustees." He also observed that trustees are the elected leaders of the board and that if "I plan to work in this position, I must find a way to work harmoniously with you."

Dilday writes for RELIGIOUS HERALD, Virginia.





## Missionary opens arms to orphans

In Tucson, Ariz., and along the United States-Mexican border, home missionary Ross Hanna opens his arms to anyone with a need. Every Saturday for the last five years Hanna has taken food, clothing, and other supplies across the Mexican border to give hope to orphans at the Happy Ranch Orphanage in Agua Prieta. With the help of volunteers, Hanna has provided beds and indoor plumbing for the desolate facility where the abandoned children are housed. Currently, 4,922 home missionaries take the love of Christ across America. (Photo by Paul Obregon)

## Raise deductibles, cut auto insurance

By Charles J. Givens

How would you like to cut your automobile insurance by as much as 50%? Automobile insurance is one of your biggest expenses in life. Yet, you'll find you can cut your current premiums up to 20% with the following strategies.

Raise the deductibles on your automobile policy to \$500 or even \$1,000. Most policyholders opt for the lowest possible deductible, usually \$100, on automobile comprehensive and collision coverage. Lower deductibles may make you feel good, but they do you no good.

Each year less than 10% of all automobiles will be involved in accidents or losses, and only half of these policyholders will have to pay any money themselves toward their deductibles.

Begin with the deductible with which you feel most comfortable, \$500 or \$1,000. As your assets and income increase, increase your deductibles.

Never file an insurance claim for under \$500.

Smart policyholders don't file claims. You know what happens. The insurance company might raise your premiums next year by as much as 25%. Or worse, they may cancel your

policy. Save your insurance claims only for the big losses. Therefore, lower deductibles aren't necessary.

Substitute a no-fee credit card for the fear of being short of cash to repair your car. For some the concern is, "What if I am responsible for a deductible or can't collect from the other driver, and don't have the extra money to fix my car?" Your best "no cost" insurance is a no-annual fee MasterCard or VISA that you never use for purposes other than emergencies or unusual one-time expenses. With a \$1,000 or \$2,000 credit limit, you have the cash available but unlike insurance premiums, the credit card costs you nothing unless you use it.

The best and quickest way to save money on collision and comprehensive insurance is to raise your deductibles. You can save between \$25 and \$250 per year depending on the number of cars you own, the type of cars, which company you insure with, and your driving record, all have a five minute phone call. If you have young drivers on your policy this strategy is likely to save you a bundle.

Givens is a financial planner and author living in Orlando, Fla.

# Historians will note '91 as one of "God's surprises" in history

By Erich Bridges

RICHMOND, Va. (BP) — It may never top 1492 in the textbooks, but 1991 ranks with 1917 and 1945 as one of the most significant years of this century.

Historians will remember 1991 as the year Soviet communism — long in intensive care — finally expired, unleashing forces of change worldwide in all spheres of life, including religious faith.

Several world watchers associated with the work of Southern Baptists abroad recently reflected on the significance of the year.

Christians should celebrate the Soviet empire's demise, they agreed. But they cautioned that the church faces plenty of other challenges to its global advance.

"The demise of communist control is obvious in the big changes that have come in Eastern Europe," said Clark Scanlon, director of research and planning at the Foreign Mission Board. "What's not readily apparent is that this has a domino effect all over where you had strong Soviet and communist influence — Nicaragua, El Salvador, Angola, and Ethiopia. We're talking about a rock thrown into a pond that continues to have a ripple effect in many places."

Anglican mission researcher David Barrett also admits the danger of forecasting the future. Several years ago he predicted communism would collapse — in about 2010.

By the end of 1991 "roughly 1 billion people in the world who formerly were attached to non-Christian ideologies suddenly found themselves rootless," said Barrett, who researches the unevangelized world for the Foreign Mission Board and other mission agencies.

Unfortunately, the church is still napping, Barrett contends.

"You get the greatest missionary

situation in 2,000 years suddenly happening over a period of weeks and the reaction of the churches is quite extraordinary," he said. "It's almost a cynical reaction, very similar to (the reaction to) Kublai Khan. (In 1266 A.D.) the famous Mongol emperor of China specifically invited the Western church to send 100 missionaries... and was (virtually) ignored. Up to now, that was the greatest missed opportunity in Christian history. Well, this one could be the same if we don't do better than what has been happening the last four months."

Western Christians aren't ignoring the opening of the former Soviet world, Barrett stressed. Many groups, including Southern Baptists, strive to respond to countless new evangelism and mission opportunities. But as in the past, Christianity's fragmentation prevents unified response. And while different denominations either or compete, changing conditions or another military coup could close the open window in the former Soviet Union at any time.

Other challenges face the church in the wake of 1991:

— Government opposition. "Totalitarianism is alive and well" in many countries despite the Soviet collapse, said David Garrison of Southern Baptists' Cooperative Services International aid organization.

Even communism is alive — if not well — in China where it still rules the lives of 20% of humanity. Legal and social hostility to Christian missions prevail in much of the unevangelized world.

— Tribalism and nationalism. The explosive reemergence of old ethnic and national identities in the Soviet republics, Yugoslavia, Czechoslovakia, South Africa, and many other places

threatens the existence of the modern nation state. At its worst, such ethnic identity becomes "corporate self-worship," Scanlon said. In some areas Christians "will be caught in the middle.... The Christian church will have the challenge of showing that in Christ there's no East or West, that the family of God" transcends ethnic groups.

— Islam. Like Christians, Muslims face numerous internal divisions. But Islam is growing rapidly and has always had a "missionary impulse," Garrison said. Iranian, Saudi, and Pakistani Muslims are mounting a "staggering effort" to spread their faith across the traditionally Islamic republics of Soviet Central Asia, he added.

"I think they see the former Soviet Union as a place they want to reclaim."

— Secularism and materialism. The rapid spread of democracy and capitalism around the globe could create as many problems as opportunities for Christianity. Eastern European church leaders already bemoan the corrupting influence of Western culture on their nations' young people. The West's ceaseless pursuit of pleasure and possessions is "practical atheism," according to Scanlon — "life lived without reference to God."

Concluded Garrison: "The communist system hasn't yet been replaced; it's simply been dismantled. The question is: What's going to follow? It's going to be a very chaotic time, probably for years to come. But there's a lot of cause for hope and optimism. There probably has never been a greater time for ministry needs and opportunities."

Bridges is news editor for FMB.

## Sunday School increase is largest since 1976

By Frank Wm. White

Harry Piland, director of the Sunday School division at the Sunday School Board, said 1991 was the first year of a five-year Breakthrough emphasis in Sunday School.

"The Breakthrough theme's time was right. We are having a breakthrough in studying the Word of God. We are on the edge of a spiritual breakthrough with a renewed emphasis on prayer and Bible study across the convention," he said.

"There is a proliferation of multiple Sunday Schools and alternate Bible

study times. The more times you offer for people to come, the more you will get," Piland said.

As many as 1,500 Southern Baptist churches are offering multiple Sunday Schools or ongoing Bible studies at times other than Sunday morning, he estimated.

Holding on to the base of a strong, age-graded Sunday morning Bible study "is absolutely essential. The strength is in Sunday morning, and that provides the base to branch out," Piland said.

White writes for BSSB.

## Churches need to address sexuality issues, professor says

By Mark Wingfield

NASHVILLE, Tenn. (ABP) — Churches must begin to "say good things" about sex in order to stop a sexual epidemic among U.S. teenagers, a college psychology professor said.

By failing to speak constructively about sexuality, churches have left adolescents with no moral guidelines, said M.B. Fletcher, professor of psychology at Carson-Newman College in Jefferson City, Tenn. Fletcher spoke at the first annual conference of the Baptist Center for Ethics at Immanuel Baptist Church in Nashville Feb. 3.

"The church needs to get real," Fletcher said after describing seven

years of research on the sexual involvement of Christian teens. His research found that Christian teens are just as likely as non-Christian teens to engage in premarital sexual intercourse.

Fletcher suggested churches should teach parents how to socialize their children sexually and should develop aggressive sex-education programs.

"Teen-age sex in America has reached epidemic proportions," he said.

"If teen-age sex is to be dealt with effectively, the church must take a more active role."

Rather than avoiding the subject of sex in a prudish manner, churches

should speak out clearly and compassionately with biblical guidelines, he said.

Fletcher collected his data on Christian teens through anonymous surveys of Carson-Newman students in human sexuality courses since 1984.

"I am convinced that many in the church believe that the Christian values we teach our children are controlling their sexual behaviors," Fletcher said. "The evidence suggests that this is simply not the case."

Christian teens know the church's position against pre-marital sex, he explained, but do it anyway.

Teens surveyed "have rationalized

their behavior to permit a more acceptable and comfortable sexual lifestyle," Fletcher said. "Their rationale is simple: If you are in love, sex is a natural, meaningful way to express your feeling for your partner. If you love someone and are committed to them, it is the same as being married, it is just not official."

Within the context of their personally crafted value systems, Christian teen-agers do not consider their sexual behaviors immoral, the professor said. He suggested this occurs because modern adolescents have no commitment to moral absolutes but instead view all moral decisions as flexible.

He illustrated by citing a Christian student who wrote in his journal, "I know that the Bible says, 'Thou shalt not commit adultery,' but I just don't believe that anymore."

Society has taught teens — even Christian teens — that morality is a private matter for each person to decide and has thereby erased religious guidelines, he added.

"In a culture that values sex so highly yet presents such a confusing picture of sexual ethics, it is not surprising that sexual development is problematic for so many youngsters."

Wingfield is news director of WESTERN RECORDER, Kentucky



# HOUSE TOPS

What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

February 20, 1992

HOUSE TOPS is a supplement to the Baptist Record and is produced by the Mississippi Baptist Convention Board.

## "A LIFE CHANGED"

By Jerry W. Massey, Oxford, Mississippi

As a youngster growing up in R.A.s I never dreamed that one day I would be a real-life, mission volunteer to Africa. Nevertheless, as the plane touched down in Harare, Zimbabwe, I realized that this was no dream. I was in Africa! I had come to see lives changed through the power of the gospel. But I had not counted on how much my life would be changed.

I will always be thankful unto the Lord for the experiences He allowed me to have with the Rimuko Baptist Church in Zimbabwe, Africa. The Lord blessed my life in ways I will never be able to fully describe. The work in the township of Rimuko was more than an evangelistic, teaching/preaching, mission project. It became a Learning experience, a classroom beyond my earnest expectations. Through different experiences I found the Bible became even more alive to me. Every day the Lord would place me in a position to experience what only He and Africa could teach me.

I cannot begin to express in words the wonderful liberty and enjoyment that moved within me as I preached the Bible and the life-changing gospel message. The people were so hungry to hear and so very responsive to the Lord's invitation. I know these were the direct results of prayer. Mississippians and those in Zimbabwe were gloriously bonded together through the power of prayer. My, what God can do when He is challenged by our prayers and depended upon by our belief that He can do all things.

Daily I was humbled by the Zimbabwe Christians and their gracious hospitality. My own life was greatly challenged by their sacrifices and commitment unto the Lord. Their poverty in the material things of this world was obvious. But just as glaring was their great wealth in the Lord. In the midst of what would have made us weep for the lack of this and that, I witnessed a people so very happy in the Lord and their faith. Jesus had delivered them from a bondage of superstition that had enslaved them. Their singing, their faces, their service, their commitment, and their very lives spoke to my heart and humbled me in my own daily walk before the Lord.

I had the unique privilege of staying in the dwelling of a national pastor in the midst of his people. I found him to be one who loved the local church and learned by observations and listening, that many of the same challenges before him in working with people in the church and community, were the self same as we face here at home. I have also gained an even greater admiration

"A Life Changed" cont. on back of HT

## Celebrate the Bible

Join other Baptists in Mississippi as we celebrate the Bible with a public Bible reading. Baptists across our Southern Baptist Convention are gathering in their state conventions to proclaim the relevancy of God's Word for today's world. Bible readings are scheduled in every state convention from California to Canada, from Washington to Florida. Mississippi's

Bible reading is scheduled for March 1, 1992. Join other Baptists on the New State Capitol steps for a special time of participating in this public Bible reading to be held at 12:15 p.m. Mississippi's Baptist churches are also encouraged to read scripture from an assigned book of the Bible during the morning worship service. It can then be said that all books of the Bible are

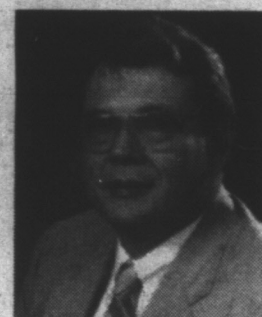
being read across Mississippi.

A specially bound Bible is traveling across the continent and is being used for each convention's reading. The state convention Bible readings began in Washington, D.C. on October 2, 1991, and conclude in Tennessee on April 5, 1992. This well-traveled Bible will be presented at the National Convocation On the Bible which will be held April 21-23, 1992. Baptists from around the convention will gather in Nashville for this time of inspiration, worship, learning and celebration. HT

## BUILDING BRIDGES OF HOPE AND CHANGE

### Mississippi River Ministry Awareness

Building Bridges of Hope and Change will be the theme of the Mississippi River Ministry Awareness meals to be held in Clarksdale, Rosedale, Greenville, Vicksburg and Natchez. The meals are complimentary and provided by the Cooperative Missions Department of the Mississippi Baptist Convention board. Gary Farley, Associate Director of the Town and Country Missions Department, Home Mission Board, will be sharing information on the possibilities of bringing hope and change to this seven state region. Richard Brogan, Consultant, Cooperative Missions Department will preside. The locations and the time and contact person for reservations are listed below:



#### MARCH 2, 1992

8:00 a.m. Breakfast, Shoney's Clarksdale  
CONTACT: M.C. Johnson, North Delta Baptist Association, 627-3417

12:00 Noon luncheon, Great River Road State Park Restaurant, Rosedale  
CONTACT: Odis Henderson, Bolivar Baptist Association, 843-8798

7:00 Noon p.m. Supper, Washington Association Office, Greenville  
CONTACT: Roy Raddin, Washington Bap-

tist Association 335-2862

#### MARCH 3, 1992

12:00 Noon Luncheon, Pemberton Cafe, Pemberton Mall, Vicksburg  
CONTACT: Howard Smith, Warren Baptist Association, 638-2142

7:00 p.m. Supper  
Parkway Baptist Church, Natchez  
CONTACT: Dale Little, Adams Baptist Association, 442-5339



# Celebrate the Bible

Join the pastors who are gathering in Nashville for the  
Bible Celebration of the decade

## NATIONAL CONVOCATION ON THE BIBLE

Nashville, Tennessee

April 21-23, 1992

Inspiring music, 120 conferences, leaders from all areas of the United States

Recognition of experienced teachers

Outstanding preaching and Bible exposition

Conferences designed to give pastors and Sunday School workers special  
once in a lifetime experiences

### CELEBRATE THE BIBLE CONFERENCES

These conferences will provide once-in-a-lifetime opportunities for pastors to grow personally and to become more effective Sunday School leaders. The following are examples of conferences that will be offered in four subject areas:

#### Biblical Backgrounds

Panorama of the Bible

How to Use Bible Helps

Biblical Studies

The book of Acts: A growth Manual

The Biblical Imperative of Evangelism

Spiritual Awakenings in the Bible

Proclamation of the Bible

Bible Preaching that Relates to Family Needs

#### Bible-Centered Preaching

An Overview of Contemporary Preaching Styles

Teaching the Bible

What will Bible Teaching Look Like in 2010?

Cultural Influences upon Bible Teaching and  
Learning Procedures

Starting Neighborhood Bible Study Groups

Small Sunday School and Bible Study

Making Applications to Life During Bible Study

- Registration is free for the pastor (or other minister on the church staff) who register 10 workers from his church.
- A special reception for pastors, ministers of education and platform guests.
- A certificate commemorating attendance at this historic event.

## Area 3 and 7 Bivocational Ministers Fellowship Meeting

### AREA 3, MARCH 20 — SHONEY'S IN GREENWOOD

All bivo ministers and their wives in the following associations are invited:

Bolivar

Holmes

Montgomery

Washington

Carroll

Humphries

Sunflower

Yalobusha

Grenada

Leflore

Tallahatchie

The meeting will begin at 6:30 with a complimentary meal.

### AREA 7, MARCH 27 — NEW SALEM BAPTIST CHURCH, McCALL CREEK (Franklin Association)

All bivo ministers and their wives in the following associations are invited:

Adams

Franklin

Mississippi

Union-

Copiah

Lincoln

Pike

The meeting will begin at 6:30 p.m. with the meal provided by the church. Each meeting will have a conference time on pastoral care and preaching following the meal.

For more information, contact Matt Buckles, Church Administration-Pastoral Ministries Department, MBCB.

Telephone 968-3800, extension 3907

## HOME MISSIONS IN MISSISSIPPI

As you give to the 1992 Annie Armstrong Easter Offering, remember that Home Missions takes place in Mississippi, too, through the Cooperative Missions Department. In concert with the Mississippi Baptist Convention Board and Home Mission Board share financial support with missions and their pastors (six Anglo, five language, and six Black).

When you give your offering for Annie Armstrong to Home Missions, remember that nine persons who serve associations on staff are involved in reaching people through ministries such as; Church Starting, Christian Social Ministries, Seaman's Ministries, Language Groups, Parchman Prison, Church Starting, and Ministering to the Choctaw Indian population.

The theme "A Time for Extravagance" is taken from John 12:31. It tells about Mary pouring the oil on the feet of Jesus.

Can you give Extra this year so that hunger can be satisfied, a child can hear the good news in Backyard Bible Clubs, a new church can begin in a pocket of need, someone can be taught to read, a mission pastor can be trained and encouraged?

Can you pour your life out by a gift? **HT**

## MISSISSIPPI PRAYERGRAM

Feb. 20-March 5, 1992

- Continue to pray for Green Alert. Jan. 1, 1992 began a year of prayer for the countries of the former Soviet Union. Personnel, money and prayers are needed to send 150 missionaries into this area as soon as possible.
- Pray that individuals and churches will participate enthusiastically in the **Watchman National Prayer Alert**. By the end of Feb. 1992 it is expected that the membership roll of the churches will have reached 2,500.
- Keep the Mississippi Zimbabwe Partnership in your prayers. Areas of Zimbabwe are suffering a terrible drought. Pray for rain.
- Remember in prayer Martha M. Taylor of Hattiesburg who left to serve in Mongolia on February 10. This country is just beginning to open.
- Prepare and pray for the Week of Prayer for Home Missions, March 1-8, 1992. Of these 251 million people in the US, the HMB estimates that 173 million are lost.
- Pray for Thian Sion Tjoa, Pastor of the First Indonesian Baptist Church in Elmhurst, N.Y. Pray for his ministry; his wife's health and their three children, ages 20, 19, and 18 who are still in school.
- Pray for Dr. W.W. Walley, president of the Mississippi Baptist Convention. Thank God for his many years of service to the Lord and to others.
- Pray for Loretta Rivers of Union, Miss., who will serve with the Home Mission Board as assistant director of the Carver Baptist Mission in New Orleans.
- Pray for the great mission field in Mississippi. The state has 2,800,000 people and 40 percent of these people are lost. In Prayer make a commitment to God to pray and share our faith. **HT**

# HOUSE OF



## Gulfshore Youth Weeks 1992

I June 1-5 II June 5-9  
III June 9-13 IV June 15-19  
V June 19-23 VI June 23-27

### Schedule: Day 1

1:30 Check In  
4:40 Church Sponsor Meeting  
5:00 Supper  
6:45 Evening Worship  
8:15 Family Groups  
9:00 Free Time  
10:30 In Room  
11:30 Lights Out

### Day 2, 3, 4

6:45 Breakfast  
8:15 Morning Devotions  
9:00 Bible Study 1  
10:00 Bible Study 2  
11:15 Stop and Go  
11:45 Lunch  
1:00 Special Interest Group  
2:00 Free Time  
5:00 Supper  
6:00 Evening Worship & Activity  
9:00 Free Time  
10:30 In Rooms  
11:30 Lights Out

### Day 5

Head for Home



## Discipleship Training Gold Award

A number of our churches applied last November for the 1991 Gold Discipleship Training Award. The 1992 applications are now being sent to pastors and directors. Those are to be used in planning and evaluating with the Discipleship Training workers regularly. It is a good goal setting device.

These are to be mailed to the Discipleship Training Department any time after qualifying and before November 1, 1992. In lieu of the old Standard of Excellence, this can be very effective in leading church workers to conduct a quality Discipleship Training program. **HT**



## CONTACT

A 12-week experience in praise, Bible study, personal reflection, observation of the world and its needs, a plan of action that asks you to do something with your faith.

**COMING THIS SPRING!** The second unit of CONTACT, The Son!

His Redemptive Sacrifice, builds on the first unit to show how God's plan for humankind's redemption was through His Son, Jesus Christ. Nudge Me Through the Word (the Bible study) focuses on Christ's redemptive sacrifice. Observe My World looks at factors and secular influences which must be considered in world evangelization, as well as barriers to world evangelization. Approach the Past profiles memorable persons in Christian missions from 1800 to 1940. Confront Needs and Teach Others Through Prayer focus on target

groups for ministry and witness. In the weekly group meeting, participants will discuss stewardship of possessions and listen to missionaries on cassette tell how they use their possessions in their work.

Order CONTACT materials from Baptist Book Stores. A learner's notebook, facilitator's guide, and cassette tape are also available. CONTACT is a joint Brotherhood WMU spiritual growth project. Persons completing CONTACT may receive a CONTACT diploma through Church Study Course. **HT**

## BETTER BIBLE TEACHING CONFERENCES

MARCH 6-7, 1992 FBC, OXFORD  
MARCH 20-21, 1992 FBC, JACKSON  
MARCH 27-28, 1992 FBC, GULFPORT

**PURPOSE:** To help Sunday School teachers with Bible background preparation for teaching upcoming Bible studies. In this conference teachers will learn:

- why Bible study preparation is important for preparation in teaching
- how to use principles of biblical interpretation as you prepare
- preview an upcoming Bible passage for its context, meaning, and contemporary application to learners
- how to improve teaching that relates the learner to the passage and the passage to the learner

**TARGET AUDIENCE:** Sunday School teachers of adults, youth, children, preschoolers, pastors and general officers who are interested in improving the quality of Bible teaching in their Sunday Schools.

### SCHEDULE: FRIDAY

6:45-7:30 The Challenge of Better Bible Teaching (General Session)

### 7:45-9:15 Conference Session One

1. Acts 1-13 Life & Work Study for Adults
2. II Corinthians Bible Book Study for Youth & Adults
3. Luke Life and Work Study for Youth
4. 1-2 Peter Convention Uniform Study for Adults, Youth, Children
5. Matthew, Luke, John, Acts Selected Passage Studies for Children (Life and Work Foundation)
6. Matthew, Luke, Mark, John, Acts Selected Passage Studies for Preschoolers (Convention Uniform and Life and Work Foundation)
7. Helping Teachers Get The Most Out of Bible Preparation—Pastors, Sunday School Directors, Teaching Improvement Leaders

### SCHEDULE: SATURDAY

8:30-9:00 Continental Breakfast  
9:00-10:10 Conference Session Two  
10:10-10:35 Break  
10:35-11:50 Conference Session Three



A GREAT DAY IN SUNDAY SCHOOL TRAINING AT THE

## REACHING PEOPLE GROWTH CONFERENCE

FIRST BAPTIST CHURCH, GREENVILLE  
FEBRUARY 24-25, 1992



### FEBRUARY 24- DAYTIME

9:30	Registration	
10:00	Welcome (Chapel)	Roy Raddin
	Prayer	Kiely Young
	The Need Defined:	
	Statement of Purpose	Keith Wilkinson
	Communities: Trends & Transitions	Mike Robbins
	A Laymen's View of Reaching People	Harry Vickery
	A Response: The Challenge of Meeting Human Needs	Mike Espy
	A Response: The Challenge of Meeting Spiritual Needs	Bill Causey
12:00	Lunch (Recreation Building)	
	Entertainment	
1:15	Sunday School Meeting Needs (Chapel)	
	Reaching People: The Sunday School Alive and Reaching	Keith Wilkinson
	A Response: How Our Sunday School Grew	Carl White
	A Response: How Our Sunday School Grew	Eddie Jones
2:15	Round Robin Conferences	
	1. How To Provide Bible Studies Outside The church Building (Room 425) Lee Hudson & Keith Williams	
	2. How To Overcome Barriers To Reach People (Room 410)	David Wills & Randy Tompkins
	3. Reaching Children of the Delta (Room 421)	Cindy Sansing & Linda Reeves
	4. Prayer For BREAKTHROUGH (Room 426)	Bill Crider & Larry Salter
4:15	Dismiss	

### FEBRUARY 24 - EVENING

7:00	Select one of the following courses:	
	How to Resurrect A Dead Sunday School (Room 410)	Randy Tompkins
	How to Reach A Declining Population (Room 231-233)	Warren Brattlof
	How To Enroll People In Sunday School (Chapel)	Keith Wilkinson
	How Many Classes Do You Need In Your Sunday School? (Room 209)	David Wills
	I Am A Sunday School Director (Room 216)	Glenn Shows
	How To Get My Adult Class Members To Attend(Room 532)	Ronnie Falvey
	Help For Growing Black Church Sunday Schools (Room 230-232)	Steve Warfield
	Reaching and Caring for Adults (Room 115)	Ruth Allen
	Where To Get Help For Training Sunday School Workers (Room 234)	Judd Allen
	Is There A Relationship Between Bible Study and Worship? (Room 521)	Jerry Massey
	Reaching And Caring For Youth (Room 124)	Lisia Pegues
	How To Have A Sunday School Prayer Ministry (Room 423)	Louis Lamar
	How To Share My Witness When I'm Afraid To (Room 426)	Bill Crider
	How And Where To Get More Sunday School Workers (Room 207)	Bill Gambrell
	How To Reach Children In Trailer Parks and Projects (Room 119)	Lily Culp
	Reaching And Caring For Children (Room 132)	Evelyn Vaughn
	Reaching And Caring For Preschoolers (Room 135)	Eva Cain
	Preschool/Children Workers Witnessing To Families (Room 118)	Barbara Brown
8:30	Dismiss to General Session	
8:45	Inspired For BREAKTHROUGH (Sanctuary)	Andy Anderson
9:15	Dismiss	

### FEBRUARY 25 - DAYTIME

8:30	Fellowship/Registration	
9:00	Growth Spiral General Session (Chapel)	Andy Anderson
10:00	Basic Growth Spiral Conference (Room 532)	Ken Marler
	Advanced Growth Spiral Conference (Chapel)	Andy Anderson
3:00	Dismiss	



**MASTERBUILDER**

### MULTIPLYING LEADERS WORKSHOP

Gulfshore Baptist Assembly  
JULY 9-11, 1992

(during Discipleship Training Conference)  
Thursday, 5 p.m. - Noon Saturday

- Register with Discipleship Training Department, Jackson, for workshop.
- Make room and board reservations with Gulfshore Baptist Assembly.

### "A Life Changed" cont. from front of HT

for our missionaries and their God-inspired call unto the fields where they serve. God's work on the foreign mission fields is truly a miraculous work. He has gathered unto Himself some of the most dedicated people of God I have ever met. I will never take for granted again praying for them on their birthdays. My how our missionaries challenged my soul.

"Would I go back?" is a question I have been asked over and over. Without a doubt I would. If you have the opportunity to become involved with the Zimbabwe/Mississippi Partnership, I would encourage you to do so with one reservation. Be prepared! Your experience will change your life!

Massey, pastor of First Church, Oxford, was a member of the first group of Mississippians to travel to Zimbabwe to minister during the partnership underway there. Others have already returned and still more are planning to go. A list of needs is below.

### ZIMBABWE PROJECT REQUEST

Evangelistic Team	May 11-28
Evangelistic Team	June 15-July 2
Evangelistic Team	October 12-29
(each of the above require 5 preachers and 5 witnesses)	
Teachers for Institute	3 months - Beginning in May
(engineers, surveyors, architects, cartographers)	
Children's Workers for Mission Meeting (4)	April 4-18
Youth Worker/Bible Teacher (ASAP)	3-4 months
Kitchen Assistants for Mission Meeting (4)	April 4-18
WMU Annual Meeting Speakers (3)	May 28 - June 15
WMU Leadership	
Training Team - (6)	Jan., Feb., March, 1993 or Sept.-Nov, '94
(2-4 weeks)	

Volunteers are needed for the above projects. Each will be responsible for their own expense of \$2,350.00, which covers air travel, insurance, lodging, and travel on the field. Interested persons should contact Bill Hardy, Stateside Coordinator, at P.O. Box 530, Jackson, MS 39204 or 601-968-3800.

Continual prayer is urged for these projects and for the response to the gospel. HT

HOUSE OF



# Letters to the editor

## Desensitized by murder, sin

Editor:

It is an undeniable shame that we mark a special day for Sanctity of Human Life or that abortion is a litmus test for elected officials. But that doesn't mean we should gloss over the issue.

Thirty years ago abortion wasn't an issue, and twenty years ago neither was infanticide. Who would have thought that it would be acceptable for parents to starve their deformed child, or for a husband to kill his sick wife?

Abortion may not be the ultimate sin, but it is a first vile step leading to the acceptability of other senseless murders. Are we blind to the gross digression which springs from abortion?

We have become desensitized by oft repeated words like abortion or euthanasia. Let's call it like it is — pre-meditated murder or the way God calls it — sin.

Lest anyone think a pre-born child is not a human life read: Judges 13:5; Job 31:15; Psalm 127:3; Ecclesiastes 11:5; Isaiah 4:2; 49:1.

While aborted babies miss the trials of life to enjoy the presence of God, are we to endorse the heartless, painful cruelty inflicted on them by doctors?

All sin usurps God's authority. Christians need to be sober in dealing with each moral issue. But abortion is a crime against humanity and therefore against the image of God in us. We need to be especially diligent in the eradication of this evil from our land.

Alice Talley  
Columbus

## Pray to keep Clarke College open

Editor:

I am a student of Clarke College in Newton. I am 37 years of age and I am seeking a degree in biblical studies. As a form of testimony, I would like to say that after much prayer, the Lord instilled and led me to quit my secular job, sell my home, and move my family to Newton. My wife is also attending Clarke with the intent of becoming an elementary school teacher.

My main reason for writing is not to bring light on myself or my family, but to reach out to Christians of this state and others to pray for Clarke College. Psalm 29:18 says, "Where there is no vision, the people perish . . ."

As most people know, Clarke College lost its accreditation last year and is struggling to get it back. Our case is now before a judge. The history of Clarke College sending out preachers, teachers, and missionaries to all parts of the world has been unsurpassed for a school of its size. I believe the Lord Jesus Christ uses Clarke in sending out those to do the "Great Commission."

There are many who are praying to keep this school open and in faith are standing on the merits of Psalm 29:18. Yes we have a vision, a vision of the Great Commission being fulfilled because of the so many who went out into all parts of the world after being educationally and spiritually prepared by Clarke College.

Dale P. Authement  
Raleigh

## Moderates closer to Chicago Statement

Editor:

I have read with interest William Stephens' recent articles on "inerrancy." Stephens' central thesis is that Southern Baptists should accept the inerrancy language employed in the wider world of (non-Baptist) evangelicalism. Stephens contends that although traditional Southern Baptists dislike the word "inerrant" because of their special doctrinal vocabulary, they actually have little real disagreement with the concept of scholarly, serious inerrancy, such as that evidenced by the 1978 Chicago Statement On Inerrancy.

The political conflict that has gutted the SBC has had nothing to do with the scholarly or serious inerrancy of the sort Stephens advocates.

Scholarly inerrancy (a serious, respectable doctrinal outlook) necessarily is self-qualified in a number of ways. The Chicago Statement lists several: (1) inerrancy recognizes that God's revelation in Scripture is progressive; (2) inerrancy applies only to the original autographs (none now exist), not to the text of the Bibles we have today; (3) inerrancy must be understood in terms of standards of truth and error consistent with its usage, i.e., inerrant does not always mean "true" in the ordinary sense of the word; (4) inerrancy is to be understood in terms of the purpose of Scripture, i.e., it is what is intended to be taught that is inerrant; (5) inerrancy does not encompass technical precision, i.e., irregular grammar, misspellings, hyperbole, round numbers, etc.; (6) inerrancy honestly acknowledges that the Bible contains problems which appear to be "error" in the normal meaning of the word, although these are not actually to be regarded as "error;" (7) inerrancy recognizes that biblical authors employed various "literary forms and devices."

Serious inerrantist scholars also freely acknowledge that the language of the Bible is not always literal, but includes metaphors, figurative forms, etc., and further, that the Bible is not all narrative prose, but includes other genres, such as songs, prayers, poetry, and apocalypses.

Perhaps of most importance is the fact that scholarly inerrancy is neither exclusive nor mean-spirited. Indeed, the Chicago Statement does not condemn non-inerrantists either as non-Christians or non-evangelicals; rather, it acknowledges that this is an issue on which serious, thoughtful Christians may disagree.

Although usually rejecting the word "inerrant" as creedal, the disenfranchised moderates of the SBC in substance are much closer to the open and reverent spirit of the Chicago Statement than are the fundamentalists who have taken over our denomination through a scare campaign to "save" the Convention from "the liberals" who "don't believe the Bible."

The new SBC is not within the mainstream of what Stephens calls the "wider world of evangelicalism." Rather, our denomination has veered away to the extreme fundamentalist right wing of Protestant Christianity. This is a mean-spirited, exclusionary, and intellectually bankrupt doctrine calculated to divide and conquer fellow Christians, not to rally them to the cause of Christ.

Greg Snowden  
Meridian

Thursday, February 20, 1992

BAPTIST RECORD PAGE 7

# Pastorless church continues to grow

KEDIRI, Indonesia — Members of the Gift of God Baptist Church in Indonesia are praying for a pastor. They've never had one — even though the church was started six years ago by Baptist hospital employees. The congregation depends on lay leaders and visiting preachers to lead ser-

vices. But not having a pastor hasn't stopped the church from growing. From 80 to 110 people attend Sunday School and morning worship, and 117 attended the first day of Vacation Bible School last summer. The congregation even started a mission chapel for Javanese farming families.

About 30 people attend services there. Recently the church applied for a loan to build facilities, including a parsonage.

When the Indonesian Baptist Loan Board didn't have enough funds for the total amount, members gave gold jewelry and other gifts to purchase the land.

## You are invited to a Growth Spiral and Sunday School Training Conference



## REACHING PEOPLE GROWTH CONFERENCE First Baptist Church, Greenville February 24-25, 1992

### February 24 — Daytime: SUNDAY SCHOOL GROWTH

9:30 Registration

10:00 Welcome .....	Roy Raddin
Prayer .....	Keily Young
"The Need Defined:	
Statement of Purpose .....	Keith Wilkinson
Communities: Trends & Transitions .....	Mike Robbins
A Laymen's View of Reaching People .....	Harry Vickery
A Response: The Challenge of Meeting Human Needs .....	Mike Espy
A Response: The Challenge of Meeting Spiritual Needs .....	Bill Causey

12:00 Lunch

1:15 "Sunday School Meeting Needs"

Reaching People: The Sunday School Alive and Reaching

A Response: How Our Sunday School Grew

2:15 Round Robin Conferences

1. How To Provide Bible Studies Outside The Church Building
2. How To Overcome Barriers To Reach People
3. Reaching Children of the Delta
4. Prayer For BREAKTHROUGH

4:15 Dismiss

### February 24 — Evening: SUNDAY SCHOOL TRAINING

7:00 Select one of the following courses:

- How To Resurrect A Dead Sunday School
- How To Reach A Declining Population
- How To Enroll People In Sunday School
- How Many Classes Do You Need In Your Sunday School
- I Am A Sunday School Director
- How To Get My Adult Class Members To Attend
- Help For Growing Black Church Sunday School
- Reaching and Caring For Adults
- Where To Get Help For Training Sunday School Workers
- Is There A Relationship Between Bible Study And Worship?
- Reaching And Caring For Youth
- How To Have A Sunday School Prayer Ministry
- How To Share My Witness When I'm Afraid To
- How and Where To Get More Sunday School Workers
- How To Reach Children In Trailer Parks and Projects
- Reaching And Caring For Children
- Reaching And Caring For Preschoolers
- Preschool/Children Workers Witnessing To Families

8:30 Dismiss to General Session

8:45 "Inspired For BREAKTHROUGH"

9:15 Dismiss



### February 25 — Daytime: GROWTH SPIRAL

8:30 Fellowship/Registration

9:00 Growth Spiral General Session

10:00 Basic Growth Spiral Conference  
Advanced Growth Spiral Conference

3:00 Dismiss



## Moderate Baptist leaders to visit Swiss seminary

ATLANTA (BP) — Moderate Baptist leaders departed for Europe Feb. 16 for a five-day mission to "shore up damaged relations with European Baptists," according to a Cooperative Baptist Fellowship news release.

Fifty people from nine states and the District of Columbia will be led by John H. Hewett, moderator of the CBF and Asheville, N.C., pastor.

Fellowship leaders are expected to deliver a check for \$250,000 to Ruschlikon seminary president John David Hopper during Feb. 28 chapel service, the news release said.

The group plans to meet with John Merritt, general secretary of the

European Baptist Convention; Karl-Heinz Walter, general secretary of the European Baptist Federation; faculty and students at the International Baptist Seminary in Ruschlikon, Switzerland; members of the International Baptist Church in Stuttgart, Germany; and individual Southern Baptist missionaries.

The U.S. Baptists also will survey capital needs at Ruschlikon "with the intention of encouraging congregational mission teams to return to the seminary to do necessary renovations and repairs." The group will return to the United States Feb. 21, officials said.

## New books from Broadman

**Kids on the street** by Carl R. Resener and Judy Hall (207 pages, \$8.95). The tragedy of homeless children and what you can do about it. Includes a list of organizations that can assist young runaways.

**Finding Them, Keeping Them: Effective Strategies for Evangelism and Assimilation in the Local Church** by Gary McIntosh and Glen Martin (142 pages). Steps to help pastors and lay people understand church growth and apply it.

**The Bible Answers Questions Children Ask** by Linda R. McGinn (176 pages). A resource for caring adults.

**Tough Minded Parenting** by Jo Batten (224 pages, \$11.95). Powerful concepts and techniques for parents that will help resolve the problems they face.

**Living Obediently** by Brian L. Harbour (128 pages). The book of James in easy-to-understand language in the (Living the New Testament) series.

## Staff changes

First Church, Mathiston, has called Hugh Bland as interim pastor. Bland and his wife, Leah, are the parents of two sons, Rhett and William. He is the son of Mrs. Louis Brasfield of Mathiston. Leah is the daughter of Mr. and Mrs. William Stewart, pastor of First Church, Eupora.

Camp Ground Church, Water Valley, has called Troy Hurdle as pastor, effective Jan. 5. A native of Oxford, he received his education at University of Mississippi and Mid-America Seminary. His previous place of service was Philadelphia Church, Etta.

## Ray Williams, pastor in Philadelphia, dies Dec. 14, 1991

Funeral services for Ray A. Williams, 47, were held Dec. 16, 1991, at Coldwater Church, Philadelphia. Williams died Dec. 14 in Rush Hospital in Meridian.

Winford Smith and Donald Pouns officiated. Burial followed in Ponemah Cemetery in Bogalusa, La.

Born in Coden, Ala., Williams was reared in Bogalusa. He was a graduate of New Orleans Seminary.

He served as pastor of Waveland First Church, Waveland; Beech Grove Church, Port Gibson; and served as pastor of Coldwater Church, Philadelphia from October 1991 until the time of his death.

Survivors include wife Ouida of Philadelphia; son Kenneth, Philadelphia; two sisters; and one brother.

vice Corps department processes personnel. The new procedure grew out of trustee protests over the selection of Southern Seminary Professor Glenn Hinson to teach as a four-month ISC volunteer at the Ruschlikon seminary.

The new procedure, recommended by a committee of trustees and staff, provides a way for trustees to voice their opinions on an individual. Trustees now will have their concerns weighed when the staff selection committee reviews ISC applications. If the committee approves an applicant and trustees still have concerns, the decision about the applicant will rest with one of the two trustee committees reviewing career and associate applications for missionary appointment.

— Trustees heard reports of increases in baptisms, church members, and the number of churches overseas. Baptisms in 1991 set a new record of 233,334.

O'Brien is on staff of FMB.

# Just for the Record



GA recognition was recently held with a mother-daughter reception at Antioch Church, Prentiss. Pictured, left to right, are Denise Hamilton, Naomi Polson, Pauline Rester (leader), Rebecca Terrell, and Cassie Terrell.

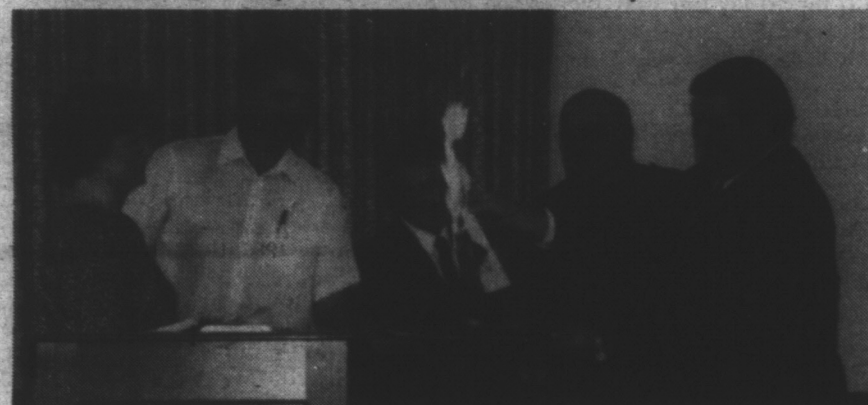


RA recognition was recently held at Antioch Church, Prentiss. Pictured are, left to right, Estelle Lindsey (leader), Corey Byrd, Eric Brent, Bill Hartzog, Austin Hamilton, James Polson, Chris Byrd, and Bill Lindsey (leader).



Acteens of First Church, Jackson, received awards at their annual recognition service. Three of these were recognized as Service Aid. They were Emily Dossett, Laura Lundquist, and Suzannah White. Pictured, front row, are Emily Phillips, Audrey Hogue, Christy Jeffcoats, Kristen Knight, Laura Cahill, Alison Beckman, and Jayne Griffin; second row, Courtney

Lange, Dara Hart, Elizabeth Dossett, Lacey Griffin, Cameron Hatchett, Claire Dossett, and Jeni Hederman; third row, Jennifer Lee, Elizabeth Arnold, Suzannah White, Emily Dossett, Laura Lundquist, and Lisa Carpenter. Not pictured is Elizabeth Barefield.



Pineview Church, Hattiesburg, became debt-free on Dec. 18, 1991. The church completed the three-year program "Vision to Victory," under the leadership of Bill Flanders and Stewardship Growth Associates of Dallas. Pictured burning the note, left to right, are Sandra Harvison, church secretary/treasurer; Fred Dubuisson, "Vision to Victory" chairman; Doug Benedict, former Pineview interim pastor, now director of missions, Lamar Association; Howard White, chairman of deacons; and Bobby Shurden, pastor.

Life Action Ministries will present "The FAMILY: Holding for Life" at First Church, Family Life Center, Aberdeen, 7 p.m., on March 7. Alan Kilgore is pastor.

The Mississippi College Department of Music will present the Mississippi College Concert Band in spring concert on Feb. 24, at 8:15 p.m. in Swor Auditorium of Nelson Hall on campus. Admission is free.

The band is under the direction of John H. Hanbery. The program for the evening will include "On a Hymn Song of Philip Bliss," by David R. Holsinger, based on the hymn "It is Well With My Soul," by Horatio G. Spafford; "Medley from Miss Saigon" arranged by Warren Barker and depicts the death and resurrection of Jesus Christ; "Praise Jerusalem!" by Alfred Reed; and "La Mandolinata" arranged by Erik Leidzen. The cornet solo will be played by Danny Blurton of Clinton, a graduate student of the music department.



Old Union Church, Shannon, was given a new 1991 van by an anonymous benefactor. Marvin Murphy is pastor.

## Carey College offers tours to Holy Land

William Carey College will again offer opportunities for travel and archaeological excavation in the Holy Land. Dan Browning, assistant professor of religion at Carey, will lead the program in Israel during May and June, 1992.

The Holy Land tour will include 13 days of sightseeing of biblical and archaeological sites in Israel, conducted by Browning and Dennis Cole, assistant professor of biblical archaeology at New Orleans Seminary. The dates for the tour are May 25-June 7, 1992. The archaeological program includes the complete travel experience plus three weeks of excavation at Tell Qasile, on the edge of modern Tel Aviv. Participants will actually uncover artifacts and learn the techniques of archaeological excavation. The excavation program dates (including travel) are May 25-June 28.

Academic credit is offered for both the travel and excavation programs.

For more information, contact Browning in Hattiesburg at (601) 582-6156.

## ROUNDUP

From page 3

he United States.

Trustees had felt Hopper, a missionary of the board, was violating "MB policy against missionaries raising funds for their work among Southern Baptists in the United States. Crawley said a letter has been written to Hopper telling him to cease direct fund raising among Southern Baptists if he is to remain a missionary.

That does not prevent Hopper, as resident of the institution, from raising funds among other groups in the United States or elsewhere, Crawley said. Also, the Foreign Mission Board has no control over the fund-raising activities of trustees or non-missionary staff of the seminary, Crawley said.

— The mission personnel committee accepted a recommendation to alter the way the International Ser-

## Revival dates

First Church, Lauderdale: Feb. 23-26; Sunday, 11 a.m. and 7 p.m.; weeknights, 7 p.m.; Dennis Jones, State Blvd. Church, Meridian, speaker; Steve Shirk, Paris, Tenn., music evangelist; Mike Russell, pastor.

Bluff Springs Church, Magnolia: March 1-5; Paul E. Tsika, Asheville, N.C., evangelist; The Balltzglers, Mt. Gilead Church, Griffin, Ga., music; Sunday, 11 a.m., noon lunch; 7 p.m., nightly; Wilton Miller, pastor.

Sandersville Church (Jones): March 8-11; Johnny Tucker, preaching; George Smith, music; services, Sunday, 11 a.m.; Sunday-Wednesday, 7 p.m.; Donnie V. Parker, pastor.

## Homecomings

First Church, Aberdeen: March 15; homecoming, 11 a.m.; covered dish, 12 noon; and dedication service for Family Life Center, 1:30 p.m.; "A Heritage to Celebrate" is the theme; Alan Kilgore, pastor.

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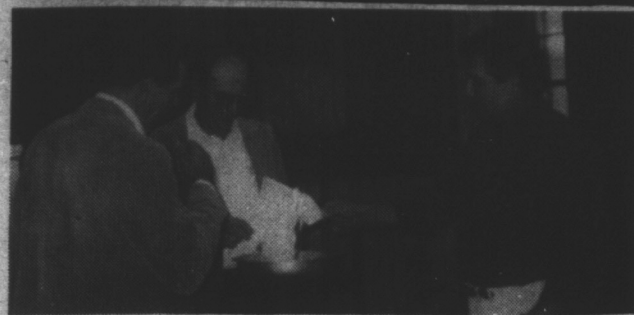
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# Names in the news



Deacons of Unity Church, Montgomery Association, Calvin Miller, Larry Patton, and Ronald Bennett burn the last mortgage note for the church's sanctuary, parsonage, and fellowship hall on Nov. 24. The entire building project was begun in 1977, and dedicated in 1986.



Antioch Church, Prentiss, licensed Richard L. Hamilton, left, to the gospel ministry. He is now enrolled at New Orleans Seminary. Hamilton is available for supply work and can be contacted at 4601 Seminary Place, #204, New Orleans, LA 70126. Russell Polson Jr., right, is pastor of Antioch Church.

Lee Porter, registration secretary for the Southern Baptist Convention, has accepted a staff position with a Florida church. Porter, 62, will become assistant to the pastor and administrator of St. Andrew Church in Panama City, effective March 1. Porter resigned from the Southern Baptist Sunday School Board last year after 15 years and has been the bivocational pastor of Bell Road Church in Nashville for the past 10 years. Porter was narrowly re-elected registration secretary at the SBC annual meeting in Atlanta last year following an earlier controversy over statements he made critical of SBC leadership. Earlier he had resigned from the Sunday School Board when board officials made it known they were opposed to his holding the SBC office.

Mr. and Mrs. James Davis will be honored on their 50th anniversary with a reception at Southside Church, Yazoo City, Feb. 29, from 2-4 p.m. The reception given by their children, Richard, John, Barbara, and families will be held at Hayes House, Southside annex. James W. Everett is pastor of Southside Church.

Bennie R. Crockett Jr., associate professor of religion and psychology at William Carey College, has published an article entitled "First Century Banking" in the current issue (Winter 1992) of *Biblical Illustrator*. The article deals with first century banking practices in Palestine and the surrounding Mediterranean Basin during the hellenistic period.

Mrs. Jerrie Britt, church secretary at Highland Church, Vicksburg, was honored with a retirement reception and gifts on Sunday, Feb. 2. Mrs. Britt served as secretary for 33 years. William R. Patten is pastor.

## Lottie Moon goals met

First Church, Mathiston, exceeded its Lottie Moon Christmas Offering for Foreign Missions goal. The goal was set at \$3,000 and the church received \$3,039.27 for this very worthy cause.

## Correction

In its Feb. 13 issue, the *Baptist Record* published a photo of Orlando Pinargote, an Ecuadorian man who was in Jackson to be fitted for an artificial arm. The cutline should have read, "(Shirley) Fulton was first introduced to Pinargote's need by missionaries Ann and Marvin Ford last summer while on partnership mission to Ecuador. With money from her church, Lula near Pocahontas, and on behalf of the church, Fulton committed to help with the purchase of the prosthesis." We regret any misunderstanding this may have caused.

Fredrick and Deborah Davis, missionaries to Japan, are in the States (address: 415 Wood Rd., Louisville, Ky. 40222). He is a native of Florida. The former Deborah Rush, she was born in Laurel.

Robert and Flora Holifield, missionaries to Italy, are on the field (address: Via Monte Bianco 91, 00141 Rome, Italy). They are natives of Mississippi. He is from Jones County; she is the former Flora Cole of Lamar County.

Marvin and Jean Fitts, missionaries in Peru and Mexico, have retired from active missionary service. Since 1986, they served in Mexico City, Mexico, where he was a professor at the seminary and she was a church and home worker. He is a native of Pontotoc, and she is the former Jean Carlisle of Lucy, Tenn. They were Southern Baptist missionaries for 22 years in Peru before they resigned in 1981 and were reappointed to Mexico in 1986. They may be addressed at 6335 Hawks Call Lane, Bartlett, Tenn. 38135.

# Five missionaries stay busy, witnessing at Winter Olympics

By Mike Creswell

ALBARTVILLE, France (BP) — Five Southern Baptist missionaries are at the Winter Olympics, but for working rather than watching.

The missionaries, all based in France, have joined a 140-member Olympic ministry team called Action Evangelique Olympique (Olympic Evangelical Action) made up of Baptists, Free Church, and Brethren workers. More than 100 of them are evangelical students from across Europe who have paid their own way to minister during the games. Others are pastors and missionaries.

Each day evangelism teams go out among the crowds to pass out tracts and explain the Christian plan of salvation. Each evening they sponsor concerts, films, and Christian theater groups in a church in the city, all designed for Christian outreach.

"We were out in the streets witnessing on Saturday just before the opening ceremony," said Southern Baptist missionary Dennis Barton, based in Pau, a city in southwestern France.

Missionary Robert Shehane, based in the Nancy area, leads training sessions for the workers. Other missionaries are Woody Wilson, Joel Sutton, and John Perkins. The missionaries will spend a week in Albartville.

Another team is made up of British Baptists affiliated with the Baptist Missionary Society in Great Britain.

Because the sporting events are spread throughout the mountains and valleys around Albartville, it's hard to find enough people during the day to make many contacts in Albartville, Barton said. Also, people they encounter on the street usually are rushing to a bus or the next event and have no time to talk.

A full day's work may result in serious dialogue with only six people, Barton said.

They meet more people in the streets outside events, however.

After an ice hockey match and a women's downhill skiing event, "we

spent five straight hours talking as fast as we could talk," Barton said.

As in past Olympics, designer lapel pins are avidly bought, sold, and swapped. They also have become tools for evangelism. Team members of Action Evangelique Olympique wear "AEO" pins to identify themselves.

One avid pin collector from the United States was asking \$25 for a pin with "Oklahoma" on it but offered to swap it for Barton's AEO pin.

After the trade the man asked Barton what the letters "AEO" meant. "The door was open for witnessing to him," Barton said.

While the AEO team has no access to Olympic athletes, several Protestant chaplains have met with some athletes for Bible studies and other ministries.

Have the missionaries taken time off to see even one sporting event? "No," replied Barton. "That's not why we're here."

Creswell writes for FMB.

## Gulfshore Baptist Assembly summer

Gulfshore Baptist Assembly is accepting applications for employment for the 1992 summer staff, according to Frank Simmons, assembly manager.

College age applicants are encouraged to consider this avenue of ministry and service. The assembly begins its summer program on May 18, and continues through Aug. 8.

The Gulfshore schedule features senior adult, single, youth, music, family, and adult leadership conferences.

Available positions include food services, Red Cross trained lifeguards, housekeeping, registration and office, first aid, and ground and maintenance.

Interested persons should meet with Simmons on college campuses where he will be interviewing prospective employees.

Feb. 24 — East Central Community College  
BSU — 11:30 a.m.-1:30 p.m.  
Clarke College Administration —  
2:15 p.m.-3:30 p.m.

Feb. 26 — Jones  
11 a.m.-3 p.m.  
Feb. 27 — Mississippi Community College  
Student Center —  
Mar. 2 — Miss. Delta Community College  
BSU — 11:30 a.m.-1:30 p.m.  
Delta State BSU Center —  
3 p.m.-6 p.m.  
Mar. 3 — Northeast MS Community College  
BSU — 10:30 a.m.-1:30 p.m.  
Ole Miss BSU Center — 3 p.m.-6 p.m.  
Northwest MS Community College  
BSU — 7 p.m.-8:30 p.m.  
Mar. 4 — Miss. State University BSU Center —  
11 a.m.-4 p.m.

For additional information, contact Frank Simmons at Gulfshore or the BSU director on the college campus in your area.

For a staff application or other information write to Summer Employment, Gulfshore Baptist Assembly, 100 First St., Pass Christian, MS 39571-3299.

## Pinelake, Brandon, will host annual missions rally, banquet

The Tenth Annual Missions Rally and Banquet will be held at 6:30 p.m., Friday, Feb. 21, at Pinelake Church,



Davis

100 Spillway Road, Brandon. The keynote speaker will be C. Anne Davis, dean of Carver School of Missions and Social Work, which merged with Southern Seminary, Louisville, Ky. in 1962. She is a graduate of Averett College, Danville, Va.; Westhampton College, University of Richmond, Richmond, Va.; and

earned a Ph.D. at the University of Kentucky.

There will be a parade of flags of the foreign countries in which Southern Baptist missionaries are serving at the present time. Meal reservations may be made by sending check for \$2 per person to Rankin County Baptist Association, P. O. Box 1257, Brandon, MS 39043. This event is sponsored by the Rankin Association, J. C. Renfore, director of missions; Allen Stephens, moderator; J. M. May Jr., associational Brotherhood director; and Lorise Creel, associational WMU director. Call 939-2182 for additional information.

## Churches face April 1 Vehicle Safety Act compliance deadline

By Paul Jones

On April 1, 1992, all churches in Mississippi are required to be in compliance with the Commercial Motor Vehicle Safety Act. The act was passed by Congress and signed by President Reagan in 1986. In 1989, the legislature of Mississippi adopted the federal act into Mississippi law.

Any vehicle certified to carry more than 15 passengers including the driver is considered a commercial vehicle under the act. Such a commercial vehicle cannot be driven by any driver who does not have a commercial driver's license. Church buses and "stretch vans" will require licensed commercial operators on April 1.

Since Jan. 1, 1990, the Mississippi Highway Patrol has been issuing new commercial licenses. Old commercial licenses will be invalid after the April

1 deadline. The state law establishes a fine of up to \$5,000 and a possible jail sentence for failure to comply.

The passenger certification of a van or bus is located on some permanent part of the frame of the vehicle on a metal plate. The identification piece will detail date of manufacture, passenger rating including the driver, and other important vehicle information.

The Christian Action Commission is equipped to provide the churches of the Mississippi Baptist Convention with information regarding the Commercial Motor Vehicle Safety Act. Call 968-3800 or write P. O. Box 530, Jackson, MS 39205.

Jones is executive director-treasurer, Christian Action Commission, MBC.

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## UNIFORM

## Moderate to persons

## Israel's moral decay

## Song of God's victory



By Lola M. Autry  
Matthew 12:1-21

A nurse at Baptist Memorial Hospital, Memphis, asked me, "Do you think I am sinning by working here on Sunday?" She was seeking to get her Christian priorities straight. Let us see how Jesus addressed the subject of the actions of people on the Sabbath.

**The Pharisees bring an accusation (vv.1-2).** The day was the Sabbath and Jesus and his disciples were hungry. As they walked through a corn field they plucked some of the ears and ate them. That was against Jewish tradition. The Pharisees saw them and made judgment against them. In essence they accused—you are breaking the Sabbath law! You are not upholding our traditions.

**Jesus teaches about the Sabbath (vv.3-7).** He answered by reminding them of what David and his men did when they were hungry. He also asked questions. He often did this to bring home a point. "Have you not read what David did—? Have you not read by the law—?" His summary in verses 6-7 is beyond their shallow, legalistic understandings. They do not know him or his love for people; else they would not have condemned the act of tending to needs of others on the Sabbath.

**Jesus asserts his authority over the Sabbath (v.8).** Jesus, the Messiah-King is Lord of all things. He who created all things is in charge of all things. This includes the Sabbath.

**Jesus teaches about human worth (vv.10-13).** Jesus, after his confrontation with the Pharisees, left and went into the synagogue. In the synagogue was a man who needed help. His hand was withered. According to Jewish tradition it was permissible to heal on the Sabbath if a man's life was in danger, but a withered hand did not fit that category. Jesus, however, recognized an opportunity to do good and fulfilled it. According to his practice, we also should do good on the Sabbath.

In order that they might have something with which to accuse Jesus of wrong-doing the Pharisees spitefully asked, "Is it lawful to heal on the Sabbath days?" He then showed them by a question that they were more charitable to their livestock than to human beings. By action he let them know he did not fear giving offence to them, who did not understand, because doing good was more important than pleasing men. The duty to help in need must not be neglected. Jesus practiced what he preached.

After his discourse in the synagogue he said to the man with the withered hand, "Stretch forth thine hand." When the man did as Jesus instructed his hand was made whole. He had obeyed the command of Jesus. We, too, are instructed to obey his commands. This includes doing good works for others on the Sabbath.

The question arises—what are good works? Can we do whatever we like on the Sabbath or on the Christian Lord's Day? It was on this first day of the week that Jesus appeared to the disciples, apostles, and others after the resurrection. The custom of meeting on that day was adopted by those who believed in Jesus and his resurrection. It has been the Lord's Day for believers ever since.

No, we cannot desecrate this day, but Jesus taught that the needs of people are more important than traditions and legalism. He taught that the Sabbath was made for people and not people for the Sabbath. Doing good for others is never a sin. He went about doing good (Acts 10:38) and he is sinless.

Autry lives in Hickory Flat.



By Charles Nestor  
Hosea 4:1-2, 6-10; 5:15-6:6

The first three chapters of Hosea deal with his marriage and comparing the covenant of marriage to God's covenant with Israel. Chapters 4-14 are a revelation through Hosea's messages. We are to remember the book's main emphasis is the redeeming love of God.

**I. God's case against Israel (4:1-2).** Hosea announced to the people that God had a controversy with Israel. He told them the heavenly court had found them guilty of breaking their covenant with God. They were living in his land as his people but they were not giving him their love and loyalty. Such action could be compared to Gomer's forsaking her husband. Hosea encouraged them to listen and respond in a correct manner to the accusations of God.

There was no truth, mercy, or knowledge of God in the land. This was a rather serious charge. Truth is that element of right and honesty which is necessary for a just society. Mercy is that quality of kindness which prevents people from devouring each other. Truth and mercy describe what God is to his covenant people and what he requires them to be to each other. The reference to the knowledge of God is more than just knowing facts about God. This is that personal experience with God which comes through obeying his Word.

The second charge God had against them dealt with the sin of violating the Ten Commandments. There was swearing or taking the Lord's name in vain. They were guilty of lying or deceiving one another. Others' lives were being taken. They were stealing and committing adultery. All of these are in violation of God's commands. One writer said Israel was indeed rotten morally and deserved the judgment of God. This sounds exactly like a twentieth century situation. Our world is as guilty as the people of Hosea's time. It is long past time for Christian people to take a stand for moral living which honors God.

**II. God's accusations against the priests (4:6-10).** God placed heavy responsibility for Israel's condition on the priests and prophets. They had failed to lead them to a sound knowledge of God. Instead of leading the people to a greater awareness of God, they increased in greed and personal profit. The religious leaders would bear a harsh judgment. God promised their glory would be turned to shame. Church leaders today are accountable to God for being faithful to their callings. They will not receive favoritism in the time of judgment.

**III. Israel's shallow repentance (5:15-6:6).** Israel was just like the people of our day. They were reluctant to repent of their sins. God removed himself from their presence and allowed them to suffer the consequences of their sins. His purpose was to lead them to repentance. God describes the wonderful response that he would receive one day from Israel. However, their love and loyalty was so shallow that his judgment would be required before they would experience a spirit of mercy and knowledge of God that he desired.

This was a period which really tried the patience of God. Israel rebelled under the leadership of Jeroboam and worshipped the golden calf. Jezebel introduced them to the worship of Baal. Then Judah substituted a ritual of the law in place of consecration to God.

Here God described their commitment to him as being like the morning fog; it is seen but gone in an instant. Therefore, God brought chastisement upon them in judgment. His judgment was both punitive and redemptive. God's purpose was to lead them to a position of steadfast service and love. He said, "I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings" (v.6).

God desires the same from us. Our legalistic and self-glory performances do not impress him. He desires a broken heart that is willing to give self and resource in serving him. The moral status of our world today should lead all Christians to repent and make themselves available for serving God. It is time to clean up our act at home, in the church, in friendship circles, and in our occupational places of service.

Nestor is pastor, First Church, Bruce.



By Bobby Williamson  
Revelation 15:2-4; 19:1-8

One of the key elements missing in the lives of many Christians today is victory. We as Christians should seek to understand that we serve an all-powerful Father, and he and his cause ultimately are victorious. Know this, we as his children can also know victory in our lives. How can we participate in God's ultimate victory?

**Praise for the Lord's works (15:2-3).** In verse 2 we find a people who had won the victory singing praises to God for his wonderful works and just ways. There is also an interesting statement, "as it were a sea of glass mingled with fire."

This sea of glass could represent this world, as some think, a brittle thing that shall be broken to pieces. We find much evil in our world today. This passage represents a victory over the evil of this world, and should encourage those who are overwhelmed by evil to realize God's ultimate victory. We should also note in verse 3 the people who won the victory sang praises to God for his wonderful works and just ways.

Are we a praising people? Are you a praising person? We all have so much to be thankful for, and while there have certainly been times of defeat in all of our lives, there have been those wonderful times of victory. Let us become a praising people in our lives and in our churches. Let's stop hiding behind our hymnals and truly praise God with the great old hymns of faith as well as the wonderful new praise songs that are being written to God's glory today.

**Praise by all nations (15:4).** God's Word is steadfast, and forever accurate. In verse 4 we find that "all nations will come and worship God." Even today God is winning many victories all over this world. Who would have thought just a few months ago that Christians would be welcomed in Russian schools to share Jesus? If this be so now, how much more shall it be when God wins the ultimate victory? We should each commit ourselves anew to involvement in and support of world missions.

**Praise for God's victory (19:1-6).** Here in verse 4 we find that the elders and the beasts worshipped and praised God for his victory. It is interesting to note here that the elders and beasts said, "Amen. Hallelujah."

We have become so dignified in our worship today that we have replaced being reverent with being ritualistic. Let us go from being part of the "frozen chosen" to a worshipping, praising people.

**Praise for the marriage of the Lamb (19:7-8).** I believe that Christ, the Bridegroom, will come for his church at the rapture, and the marriage supper of the Lamb will occur in connection with the second coming of Christ to establish his millennial kingdom. During this time multitudes will praise the Lord and rejoice over the marriage of the Lamb. We can be assured of our righteous standing in Christ and of our eternal union with the Lord when that time comes.

We live in the midst of an increasingly godless society, and our lesson this week should give us hope in the midst of this godlessness. We should also be reminded this week that March 1-8 is the Week of Prayer for Home Missions, and we should each be challenged to pray, give, and volunteer.

Williamson is pastor, Park Place Church, Brandon.



# Honor Roll Of Churches

Each January we evaluate the cash gifts received in Village offices during the previous twelve months. In this evaluation it has become customary to list the Mississippi Baptist Churches in the descending order of their designated cash gifts. This evaluation and analysis has become known as the "Honor Roll of Churches." During 1991, 226 local churches gave \$1,000.00 or more to the ministry of The Baptist Children's Village. According to our records, those "top 226 churches" were:

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1.	First Baptist Church, Water Valley	33664.00	87.	Oak Forest Baptist Church, Jackson	2181.38	173.	Sallis Baptist Church, Sallis	1240.00
2.	First Baptist Church, Brookhaven	25237.11	88.	Calvary Baptist Church, Belzoni	2178.27	174.	First Baptist Church, Picayune	1239.05
3.	Forest Baptist Church, Forest	13353.00	89.	Rienzi Baptist Church, Rienzi	2166.45	175.	Military Baptist Church, Sumrall	1235.24
4.	First Baptist Church, Jackson	11161.25	90.	Calvary Baptist Church, West Point	2164.00	176.	First Baptist Church, Pascagoula	1230.96
5.	Rolling Creek Baptist Church, Quitman	10879.24	91.	Alta Woods Baptist Church, Jackson	2130.47	177.	Success Baptist Church, Saucier	1230.76
6.	Morrison Heights Baptist Church, Clinton	10087.36	92.	DeKalb Baptist Church, DeKalb	2127.00	178.	Flora Baptist Church, Flora	1225.00
7.	Hillcrest Baptist Church, Jackson	9734.00	93.	Calvary Baptist Church, Jackson	2125.00	179.	Pinelake Baptist Church, Brandon	1210.00
8.	Bunker Hill Baptist Church, Columbia	9475.29	94.	First Baptist Church, Indianola	2074.10	180.	Calvary Baptist Church, Belmont	1208.25
9.	Broadmoor Baptist Church, Jackson	8541.00	95.	Noxapater Baptist Church, Noxapater	2070.28	181.	West Baptist Church, West	1200.00
10.	Sylvarena Baptist Church, Raleigh	7746.52	96.	First Baptist Church, Calhoun City	2059.00	182.	Trinity Baptist Church, Fulton	1200.00
11.	First Baptist Church, Booneville	7368.91	97.	Macedonia Baptist Church, Myrtle	2052.69	183.	Mount Zion Baptist Church, Florence	1200.00
12.	First Baptist Church, Brandon	6965.82	98.	Oakland Heights Baptist Church, Meridian	2036.67	184.	Straight Bayou Baptist Church, Anguilla	1200.00
13.	Raymond Baptist Church, Raymond	6522.00	99.	Second Baptist Church, Indianola	2030.24	185.	Pheba Baptist Church, Pheba	1196.50
14.	First Baptist Church, Vicksburg	5604.80	100.	First Baptist Church, Corinth	2025.00	186.	Kolola Springs Baptist Church, Caledonia	1190.00
15.	Briar Hill Baptist Church, Florence	5260.00	101.	Fairview Baptist Church, Columbus	2012.85	187.	Beulah Baptist Church, Decatur	1179.25
16.	First Baptist Church, Louisville	5120.75	102.	West Jackson Street Church, Tupelo	2000.00	188.	First Baptist Church, West Point	1170.00
17.	First Baptist Church, Greenville	5045.30	103.	First Baptist Church, Quitman	1987.35	189.	Arm Baptist Church, Silver Creek	1163.99
18.	Mount Zion Bapt. Church-Tate, Independence	4997.92	104.	Bethlehem Baptist Church, Pinola	1954.88	190.	East Pleasant Grove Baptist Church, Quitman	1158.96
19.	Van Winkle Baptist Church, Jackson	4850.00	105.	Ephesus Baptist Church, Forest	1950.00	191.	Hillcrest Baptist Church, New Albany	1156.75
20.	Parkway Baptist Church, Jackson	4655.00	106.	Hurricane Creek Baptist Church, Sandy Hook	1936.95	192.	Easthaven Baptist Church, Brookhaven	1155.63
21.	Mantee Baptist Church, Mantee	4585.00	107.	Sturgis Baptist Church, Sturgis	1920.41	193.	Belden Baptist Church, Belden	1145.82
22.	Liberty Baptist Church, Liberty	4532.38	108.	Harrisburg Baptist Church, Tupelo	1919.20	194.	Unity Baptist Church, Picayune	1140.00
23.	First Baptist Church, Clinton	4516.94	109.	Navilla Baptist Church, McComb	1906.23	195.	Morgantown Baptist Church, Natchez	1125.81
24.	First Baptist Church, Crystal Springs	4339.72	110.	First Baptist Church, Mendenhall	1844.50	196.	Valley Park Baptist Church, Valley Park	1125.00
25.	Tylertown Baptist Church, Tylertown	4329.04	111.	Rock Hill Baptist Church, Brandon	1814.60	197.	First Baptist Church, Starkville	1110.00
26.	Misc. Church Designations, Jackson	4186.60	112.	First Baptist Church, Meridian	1788.05	198.	Wildwood Baptist Church, Clinton	1105.61
27.	First Baptist Church, Sardis	4176.48	113.	Beulah Baptist Church, Clinton	1757.00	199.	Big Creek Baptist Church, Big Creek	1104.75
28.	First Baptist Church, Hazlehurst	4169.50	114.	First Baptist Church, Natchez	1755.00	200.	Heuck's Retreat Baptist Church, Brookhaven	1100.00
29.	First Baptist Church, Coldwater	4055.00	115.	Shiloh Baptist Church, Big Creek	1752.03	201.	Chester Baptist Church, Ackerman	1099.00
30.	Fair River Baptist Church, Brookhaven	4010.00	116.	First Baptist Church, Aberdeen	1750.00	202.	Zion Hill Baptist Church, Liberty	1092.20
31.	First Baptist Church, Columbus	3996.50	117.	First Baptist Church, Baldwin	1746.38	203.	Pleasant Hill Baptist Church, Quitman	1086.00
32.	Hollandale Baptist Church, Hollandale	3913.92	118.	Old Silver Creek Baptist Church, Silver Creek	1730.56	204.	First Baptist Church, Taylorsville	1080.00
33.	First Baptist Church, McComb	3898.36	119.	Galilee Baptist Church, Gloster	1713.35	205.	Harmony Baptist Church, Louisville	1079.09
34.	First Baptist Church, Winona	3837.00	120.	Edna Baptist Church, Columbia	1709.88	206.	First Baptist Church, Tupelo	1073.00
35.	Williamsville Baptist Church, Kosciusko	3824.00	121.	Union Baptist Church, Meridian	1708.00	207.	Slayden Baptist Church, Lamar	1064.00
36.	Ingomar Baptist Church, New Albany	3888.06	122.	Madden Baptist Church, Madden	1667.87	208.	Tuscola Baptist Church, Lena	1060.00
37.	Oak Grove Baptist Church, Mendenhall	3786.39	123.	Phalti Baptist Church, Prentiss	1663.70	209.	New Palestine Baptist Church, Picayune	1054.21
38.	Meadville Baptist Church, Meadville	3609.80	124.	Pearson Baptist Church, Pearl	1652.00	210.	First Baptist Church, Nesbit	1051.40
39.	Hux Baptist Church, Centerville	3580.73	125.	Northside Baptist Church, Clinton	1640.00	211.	Learned Baptist Church, Learned	1050.50
40.	Ackerman Baptist Church, Ackerman	3534.00	126.	West Union Baptist Church, Carriere	1636.54	212.	Pelahatchie Baptist Church, Pelahatchie	1046.06
41.	Midway Baptist Church, Meridian	3500.00	127.	Carmel Baptist Church, Meridian	1630.23	213.	Skene Baptist Church, Skene	1045.46
42.	North Greenwood Baptist Church, Greenwood	3438.87	128.	Immanuel Baptist Church, Vicksburg	1618.60	214.	First Baptist Church, Greenwood	1045.00
43.	First Baptist Church, Batesville	3387.00	129.	Topeka Baptist Church, Jayess	1617.18	215.	Edgeworth Baptist Church, Eupora	1039.00
44.	Fellowship Baptist Church, Meridian	3266.77	130.	Oakhurst Baptist Church, Clarksdale	1611.35	216.	First Baptist Church, New Albany	1033.75
45.	First Baptist Church, Magee	3255.35	131.	Trinity First Baptist Church, Waynesboro	1605.84	217.	First Baptist Church, Brooklyn	1019.27
46.	First Baptist Church, Amory	3220.00	132.	Shiloh Baptist Church, Port Gibson	1604.51	218.	Crenshaw Baptist Church, Crenshaw	1009.75
47.	North Winona Baptist Church, Winona	3127.39	133.	Pleasant Ridge Baptist Church, Dumas	1591.00	219.	Georgetown Baptist Church, Georgetown	1009.65
48.	Barton Baptist Church, Lucedale	3117.67	134.	Mount Zion Baptist Church, Taylorsville	1581.00	220.	Newhebron Baptist Church, Newhebron	1007.42
49.	State Boulevard Baptist Church, Meridian	3072.83	135.	Mount Moriah Baptist Church, Bruce	1550.00	221.	Fellowship Baptist Church, Ripley	1006.50
50.	Crowder Baptist Church, Crowder	3030.25	136.	Springfield Baptist Church, Morton	1542.77	222.	First Baptist Church, Steens	1000.00
51.	Northwest Baptist Association, Hernando	3000.00	137.	Mount Nebo Baptist Church, Collinsville	1520.04	223.	Salem Baptist Church, Raymond	1000.00
52.	First Baptist Church, Grenada	3000.00	138.	First Baptist Church, Richton	1518.71	224.	West Kemper Baptist Church, DeKalb	1000.00
53.	First Baptist Church, Gulfport	2995.57	139.	Pine Forest Baptist Church, Collinsville	1500.00	225.	Ellistown Baptist Church, Blue Springs	1000.00
54.	Morgan Chapel Baptist Church, Sturgis	2982.56	140.	First Baptist Church, Columbia	1498.20	226.	Pine Grove Baptist Church, Picayune	1000.00
55.	Alexander Memorial Bapt. Church, Hollandale	2892.83	141.	Ingram Baptist Church, Baldwin	1483.63			
56.	Highland Baptist Church, Meridian	2860.00	142.	First Baptist Church, Biloxi	1470.21			
57.	Mount Moriah Baptist Church, Bogue Chitto	2840.00	143.	Bethsaida Baptist Church, French Camp	1464.92			
58.	Grays Creek Baptist Church, Hernando	2784.88	144.	Central Baptist Church, McComb	1457.00			
59.	First Baptist Church, Carthage	2767.26	145.	Bucatan Baptist Church, Meridian	1436.48			
60.	Gaston Baptist Church, Booneville	2722.16	146.	East Philadelphia Bapt. Church, Philadelphia	1435.95			
61.	Calvary Baptist Church, Tupelo	2701.03	147.	Bethel Baptist Church, Poplarville	1433.08			
62.	Liberty Baptist Church, New Albany	2672.00	148.	Indian Springs Baptist Church, Laurel	1431.27			
63.	First Baptist Church, Eupora	2657.04	149.	Beulah Baptist Church, Myrtle	1429.00			
64.	Poplar Springs Baptist Church, Newton	2654.67	150.	Lexie Baptist Church, Tylertown	1424.92			
65.	Indian Springs Baptist Church, Petal	2592.00	151.	First Baptist Church, Hattiesburg	1423.25			
66.	Calvary Baptist Church, Greenwood	2564.95	152.	Moak's Creek Baptist Church, Bogue Chitto	1422.00			
67.	First Baptist Church, Union	2527.20	153.	Friendship Baptist Church, Sturgis	1417.50			
68.	Seminary Baptist Church, Seminary	2512.00	154.	Cairo Baptist Church, Ecru	1411.32			
69.	First Baptist Church, Itta Bena	2479.92	155.	Second Baptist Church, Greenville	1410.00			
70.	New Harmony Baptist Church, Blue Springs	2445.90	156.	Iuka Baptist Church, Iuka	1410.00			
71.	Ebenezer Baptist Church, Centerville	2429.18	157.	First Baptist Church, Coffeeville	1405.00			
72.	Northminster Baptist Church, Jackson	2400.00	158.	Anchor Baptist Church, Water Valley	1342.00			
73.	Holcomb Baptist Church, Holcomb	2384.76	159.	Pine Crest Baptist Church, Star	1333.68			
74.	Providence Baptist Church, Cleveland	2373.00	160.	First Baptist Church, Kosciusko	1319.15			
75.	Mount Horeb Baptist Church, Meridian	2372.03	161.	Oak Grove Baptist Church, Meridian	1315.00			
76.	First Baptist Church, Laurel	2350.45	162.	Broadway Baptist Church, Olive Branch	1306.00			
77.	Shuqualak Baptist Church, Shuqualak	2315.00	163.	Derma Baptist Church, Derma	1295.81			
78.	Park Place Baptist Church, Brandon	2300.00	164.	Grace Memorial Baptist Church, Gulfport	1280.00			
79.	Parkway Baptist Church, Kosciusko	2293.35	165.	Midway Baptist Church, Jackson	1275.00			
80.	First Baptist Church, Ripley	2286.91	166.	First Baptist Church, Fulton	1275.00			
81.	Society Hill Baptist Church, Oak Vale	2273.68	167.	Providence Baptist Church, Meadville	1265.20			
82.	First Baptist Church, Charleston	2258.97	168.	Russell Baptist Church, Meridian	1258.50			
83.	Mount Vernon Baptist Church, Meridian	2234.39	169.	Gooden Lake Baptist Church, Belzoni	1256.56			
84.	Woodland Hills Baptist Church, Jackson	2225.00	170.	Calvary Baptist Church, Waynesboro	1254.61			
85.	Dry Creek Baptist Church, Mendenhall	2204.09	171.	Mount Vernon Baptist Church, Tupelo	1250.00			
86.	Scotland Baptist Church, Winona	2200.00	172.	Horseshoe Baptist Church, Tchula	1248.00			

## Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

### Dec. 1, 1991 - Dec. 31, 1991 MEMORIALS

Mr. Frank Malone Richardson  
Mr. & Mrs. Henry Hederman  
Mrs. Rickson  
Mr. & Mrs. W. A. Simmons  
Miss Angie Bell Rimmer  
Mr. & Mrs. Harry Scott  
Mrs. Billie T. Haley  
Mr. Emmett Rivers  
Mrs. S. J. Stigler  
Hiram Roberts  
Mr. & Mrs. Tom Rice  
Mrs. James Roberts  
Mr. & Mrs. E. N. Ross Jr.

Pauline Robinson  
Mrs. Hope Wells  
Mr. A. A. Roebuck  
Mrs. Bobbie Farrar  
Bobby Rogers  
Mr. & Mrs. Roger Scarborough  
Mr. Johnny Rogers  
Mrs. Clyde C. Bryan  
Mrs. Carolyn Rogers  
Mr. & Mrs. Tom Phelps  
Mrs. Laverne Rogers  
Mrs. Thomas Flite Paine  
Mrs. Pearl M. Rogers  
Mr. & Mrs. J. P. Kelly  
Mr. J. E. Rolison  
Mr. James D. Wilson

(To be continued)



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**MAF LAUNCHES RELIEF PROGRAM IN ALBANIA:** TIRANA, Albania (EP) — Mission Aviation Fellowship and five leading Christian agencies have formed a coalition to answer one of Albania's urgent calls for help, according to a news report from the Christian missions agency. The recent collapse of Communism and the end of a "reign of terror" under dictator Enver Hoxha have left Albania in a state of despair, according to the Mission Aviation Fellowship report. Their request for help is being answered by MAF, as well as MAP International of Canada, Christian Medical and Dental Society, YWAM (Youth With A Mission), and Evangelical Medical Aid Society. The coalition also sees the Albania Health Projects as an opportunity for the evangelical Christian church to work alongside an entire nation and express the love of God in word and deed. Coordinated efforts would prevent duplication of services among agencies. An open invitation to participate is issued to all interested Christian agencies. "The country is totally bankrupt," according to the report. "Most industries have closed because they can't afford to buy their raw materials. Unemployment has been estimated at 50% nationally and as much as 90% in some cities. The infrastructure is old, poorly built, and falling apart." Albania had been self-sufficient in most foodstuffs, but many crops were not planted due to the uncertainty of who would own the land at harvest time. In addition, with the dismantling of central control, there is a serious problem with the distribution of whatever food is available. Medical supplies and medicines are so hard to come by that Albania recently could not come up with \$26,000 to buy vaccines for its children. Inadequate sterilization procedures have led to high levels of hepatitis, placing the country in a dangerously vulnerable position for the rapid spread of the HIV virus.

**SAN FRANCISCO, Calif. (EP)** — A controversy is raging in San Francisco over monthly meetings of the North American Man-Boy Love Association (NAMBLA), a homosexual group that advocates child molestation. The group has been holding meetings at a city library for two years, and parents who have learned about the meetings have demanded that the library oust the organization. Library officials say they can't evict the group without violating constitutional free speech guarantees. But concerned parents say the library has a responsibility to provide a safe atmosphere for young patrons; during the past five years a dozen people associated with the group have been arrested for child molestation.

**WORLD VISION WITHDRAWS FROM PAKISTAN:** LAHORE, Pakistan (EP) — World Vision has announced that it is shutting down its child care and other projects in Pakistan after the government effectively denied the Christian international relief and development agency permission to continue work there. The Pakistani government offered no reason for denying World Vision a "No Objection Certificate," which clears the way for outside aid agencies to obtain permission to work in the country. Some 70,000 people benefited from 22 World Vision child care and development projects in Pakistan.

**VENEZUELAN HAVES CHURCH-STARTING PLAN:** CARACAS, Venezuela — Venezuelan Baptists and Southern Baptist missionaries have created a three-year plan for planting churches. "New Work Movement 2000" is expected to move Venezuelan Baptists closer to their goal of 1 million church members by the year 2000. First, Southern Baptist volunteers will spread the gospel in potential new work areas in Venezuela. Missionaries and Venezuelan Baptists then will offer follow-up discipleship training for new Christians. Later, volunteers will return to these same locations for further ministry. In 1992 the plan will focus on the capital, Caracas, and surrounding areas. That emphasis calls for 24 churches to begin 25 to 30 new churches in the capital area. About 200 Southern Baptist medical volunteers are kicking off that focus in late January by conducting medical clinics in neighborhoods where Baptists hope to start churches.

**MEACHAM GETS UNANIMOUS VOTE AS NEVADA BAPTISTS' NEW EXECUTIVE:** LAS VEGAS, Nev. (BP) — The Nevada Baptist Convention's executive board, in a unanimous vote Feb. 6, named David F. Meacham the convention's new executive director. Meacham, 46, will assume office no later than April 1, succeeding Ernest B. Myers, the convention's first-ever executive director who has announced his retirement effective March 15. Meacham has been director of missions for the Las Vegas area Southern Nevada Baptist Association the past 10-plus years. Prior to his associational work, Meacham was a pastoral missionary with the Home Mission Board's church extension department, serving as pastor of Big Bear Baptist Chapel in Big Bear, Calif. He also has been a pastor in Sunnymead, Calif., and youth director in California and Mississippi. He and his wife, Sue, have three daughters.

**IRISH CHURCH DAMAGED IN BOMBING:** BALLYMENA, Northern Ireland — A Baptist church building in Ballymena was damaged Jan. 9 when a carpet factory next door was bombed by the Irish Republican Army. No church members were injured. The new year has brought Northern Ireland a "blitz" of IRA bombings, said Rea Grant, secretary of the Baptist Union of Ireland. Another church damaged last August by an IRA bomb blast at a nearby police station has been repaired. Because the capital city, Belfast, is often an IRA target, police have been drawn into the city, leaving the smaller towns less secure. "Life goes on, but more noticeably than in the past there has been an effect on the economy," Grant said. The Baptist union has 104 churches in both Northern Ireland and the Republic of Ireland.

## Intercessory workshop leaders say, "Prayer is ammunition"

By Terri Lackey

**NASHVILLE (BP)** — Prayer is the ammunition of Christians. Those not willing to arm themselves risk "disintegrating and dying," pastors from Alabama and Texas said.

Churches desiring to survive the '90s had better start praying, Damon Shook, pastor of Champion Forest Church of Houston, told about 140 people from 14 states attending an intercessory prayer workshop at the Baptist Sunday School Board.

"Churches and Christians that do not pray together in the '90s may not survive," Shook said. "If the average church prayed as much as it gossiped, it would be revolutionized. We must learn to pray as never before."

People living in today's world "deadened their senses toward reality" in a variety of ways, including entertainment, drugs, and alcohol, Shook said.

Larry Thompson, pastor of Dauphin Way Church in Mobile, Ala., said "something has to be radically done" to alleviate the apathy of churches.

Thompson, national director of Watchmen National Prayer Alert, said, "If the nation is going to see

spiritual awakening, then Christians are going to have to (claim) the promises of God."

Watchmen National Prayer Alert is a prayer effort among Southern Baptists to bring spiritual awakening to the country and the world. The 1,200 churches participating so far have agreed to pray one hour a week during 1992. The prayer alert is coordinated by the board's Discipleship Training Department.

"Our churches are dead and God's people seem to be satisfied with the good old days," Thompson said. "We will not see the glory of God until once again we begin to appropriate the promises of God."

Thompson said the time has come to stop reading and talking about prayer and start "experiencing it."

"We need more than education about prayer — we need to experience the power of God in our own lives," he said. "If ever there was a time in the body of Christ where we needed to pray, it is today."

Meanwhile, calling prayer the foundational or hidden ministry of the church, Shook outlined the anatomy

of prayer as focus, force, foundation, fruit, and fight.

God or "the Father" is the focus of prayer, Shook said. "Most people say the focus of prayer is Jesus. They say give me. But pray directly to the Father."

Praying in the Spirit is the force of prayer, Shook said. "Prayer is a Christian's spiritual relationship in the Spirit to God. Know at all times in the Spirit." "In our"

Prayer is foundational, Shook said. "Pray through Jesus Christ. Nobody gets to God if they go around Christ."

The fruit of prayer is to pray for others, he said. "Our greatest joy is intercession or prayer for others."

Finally, Shook said, to pray is to fight. "If we don't realize prayer is warfare against Satan, then we're not going to make a difference," he said. "How can we expect to win people to Christ if we don't stand up against Satan?"

The Jan. 20-22 intercessory prayer ministry workshop was sponsored by the Discipleship Training Department and the Church Program Training Center.

Lackey writes for BSSB.

## Overseas baptisms set record, yet critical need for leaders remains

By Donald D. Martin

**RICHMOND, Va. (BP)** — Southern Baptist foreign missionaries and their national partners baptized more people in 1991 than ever before, yet declines in Christian training threaten long-term church growth.

A record 233,334 baptisms in 1991 reversed a decline in 1990, when baptisms fell by 8.4%. This was the third year since 1987 that worldwide baptisms set a new record.

However, mission planners express concern about the need to develop church leadership, said Jim Slack, church growth consultant for the Foreign Mission Board. Slack prepares the board's annual statistical review.

Bible teaching ministries, which include Sunday School, continued to slip when compared to total church membership. Although 1991's Sunday School enrollment climbed by 6.4% to 1.7 million, the percentage of church members enrolled in this type of

regular Bible study actually fell to 57% of total church membership.

For most of the 1980s Sunday School enrollment accounted for more than 70% of total church membership. The percentage has slowly dropped for the past 20 years, Slack said. Church growth begins to suffer when the percentage falls below 75%, he warned.

Most church growth gauges, however, signal healthy expansion, Slack noted. New church starts, preaching points, and world wide church membership all made gains in 1991.

In 1991 missionaries and overseas Baptists started 1,576 new churches, a 6.5% advance over 1990.

The number of overseas churches related to Foreign Mission Board work also increased from 24,122 in 1990 to 27,932 in 1991. This net gain of 3,810 churches reflects a strong growth of 15.8%, Slack said.

Other good news, Slack said, included growth in worldwide church membership and preaching points. Overseas Baptist church membership grew by about 12% from 2.6 million in 1990 to nearly 3 million in 1991. In 1991 preaching points, the early stage in forming a church, rose by 2,319 to 22,736. This 11% increase marked a welcome improvement over 1990 when preaching points fell from 21,234 in 1989 to 20,417.

"Overall we had an excellent year," Slack said. "We've reached some new heights but we're not completely happy. There are things here that concern us and weaknesses that we know we have. If we can solve these problems we can spread God's Word like we never have before."

Martin writes for FMB.

## The oat cradle

By Tom Walden

Wherever we farmed, we always raised oats for the cattle. Papa had an oat cradle. Let me explain to those of you that have not seen an oat cradle. It was a hand operated way to cut oats.

We did not have a reaper and binder that some of the more progressive farmers had. This piece of equipment had a sickle blade about three feet long attached to the lower end of the handle. Attached above the blade were rungs that were made into a cradle to catch the oats as they fell when being cut. The oats were cut as Papa swung the cradle. As the oats fell on the cradle, Papa would stop and tie them into a bundle.

Always there were oats that would fall through the rungs. We kids were to follow Papa and pick up all that fell through the rungs in the cradle. When we got enough to make a bundle someone would tie it up.

This is what the Bible spoke of in the book of Ruth. It was referred to as gleaning. They did not believe in wasting, and neither did Papa. We could not afford to. Ruth told Naomi that she was going to the field to glean ears of corn (Ruth 2:2).

Sometimes people fall through the rungs. They need some of God's children to be there, following along to pick them up. We need to glean in God's harvest. "Blest be the tie that binds."

Walden is a member of Van Winkle Church, Jackson.

